Supreme Court, U.S.
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No. 99-699

IN THE
Supreme Court of the United States

BOY SCOUTS OF AMERICA and MONMOUTH COUNCIL, BOY SCOUTS OF AMERICA,
Petitioners,

v.

JAMES DALE,
Respondent.

On Writ of Certiorari to the Supreme Court of New Jersey

JOINT APPENDIX
Volume I

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SUPERIOR COURT OF NEW JERSEY
CHANCERY DIVISION, MONMOUTH COUNTY

Civil Action No. Mon C 330-92

JAMES DALE,

Plaintiff,

v.

THE BOY SCOUTS OF AMERICA
and THE MONMOUTH COUNCIL,
BOY SCOUTS OF AMERICA,

Defendants.

RELEVANT DOCKET ENTRIES

DATE	NO.	PROCEEDINGS
7/29/92	2	SUMMONS [originally filed in Law Division, Docket No. MON-L-5373-92]
7/29/92	3	COMPLAINT
9/25/92	4	ANSWER
10/5/92		Notice of Motion to Transfer Case to Chancery Division (not docketed)
		* * * *
11/6/92	1	TRAN ORD [Transfer Order to Chancery Division by Hon. Alexander F. Lehrer, J.S.C.]
		* * * *

DATE	NO.	PROCEEDINGS
7/9/93	10	MOTN PRDUCE DOC [Notice of Motion to Compel Production of Documents Pursuant to NJCPR 4:23-1 and Certification of Ayala Deutsch in Support of Plaintiff's Motion to Compel]
7/16/93		Certification of Carla A. Kerr in Opposition to Plaintiff's Motion to Compel (not docketed)
7/16/93		Affidavit of Charles D. Ball in Opposition to Plaintiff's Motion to Compel (not docketed)
7/23/93	11	ORDR PRDUCE DOC [Order to Produce Documents Pursuant to NJCPR 4:23-1 by Patrick J. McGann, Jr., J.S.C.]
		* * * *
9/10/93	16	MOT PRT SUM JDG [Plaintiff's Motion for Partial Summary Judgment]
9/10/93	17	CERTIFICTN [Certifications of Michael Adam Kivetz, Ayala Deutsch and Elisabeth G. Ostrow, and Affidavits of Gerald Dick and James Dale in Support of Plaintiff's Motion for Partial Summary Judgment]
		* * * *
9/24/93	20	MOTN MISC [Notice of Motion to Compel Production of Documents by defendants]

DATE	NO.	PROCEEDINGS
9/24/93	21	CERTIFICTN [Certification of Carla A. Kerr in Support of Motion to Compel Production of Documents]
10/22/93		Order Compelling Plaintiff to Produce Documents by Patrick J. McGann, Jr., J.S.C. (not docketed)
11/12/93	22	MOTN CROSS [Notice of Cross-Motion for Summary Judgment by defendants]
		Certifications of Carla A. Kerr, Adam S. Bogner, David K. Park, Connie Adams, P. Karl Rowley, Paul L. Terzulli, James W. Kay, Earl C. Wightman, Dr. Ricky L. Slavings, Donald K. Hummel, and Affidavit of Philip Reissman in Support of Defendants' Cross-Motion for Summary Judgment
		* * * *
1/10/94		Certifications of Steven M. Knecht, Rev. George Wayne Freyberger, and Michael Cahn in Support of Plaintiff's Motion for Partial Summary Judgment (not docketed)
1/28/94		Certifications of Rev. Sam Houston, Rev. Dr. Barry Walker, Dr. Park Dietz, Rev. John Giffin, Rabbi Arthur Vernon, Rev. Jerald C. Joersz, Charles S. Miller, Elder Jack H. Goaslind, Steven D. Royster, Parvin L. Bishop, Peter Sullivan and Grant Robinson

DATE	NO.	PROCEEDINGS
		and Supplemental Certifications of David K. Park, Dr. Ricky Slavings and Rev. Donald K. Hummel in Support of Defendant's Cross-Motion for Summary Judgment
		* * * *
11/20/95	24	ORDR SUMM JDGMNT [Order denying Plaintiff's Summary Judgment Motion; Granting Defendants' Cross-Motion for Summary Judgment, and that Complaint be dismissed with prejudice by Hon. Patrick J. McGann, Jr. J.S.C.]
11/20/95		Findings of Fact and Opinion (not docketed)
		* * * *
10/8/99	27	CONSENT ORDER [Allowing Postponement of Application of James Dale for Entry of Judgment by Hon. Patrick J. McGann, Jr. J.S.C]

SUPERIOR COURT OF NEW JERSEY
APPELLATE DIVISION

Docket No. A-2427-95T3

James Dale,
Plaintiff-Appellant,

v.

Boy Scouts of America and Monmouth Council Boy Scouts of America,
Defendants-Respondents.

RELEVANT DOCKET ENTRIES

DATE	PROCEEDINGS
12/29/95	NOTICE OF APPEAL [by plaintiff]
12/29/95	CASE INFO STATEMENT [Civil Appeal Case Information Statement by Plaintiff-Appellant]
3/8/96	CASE INFO STATEMENT [Civil Appeal Case Information Statement by Defendants-Respondents]
	* * * *
4/8/96	ORAL ARGUMNT REQUES [Request for Oral Argument by Plaintiff-Appellant]
	* * * *
6/25/96	APPEL BRIEF [Brief for Plaintiff-Appellant]

DATE	PROCEEDINGS
6/25/96	JOINT APPENDIX
	* * * *
12/20/96	RES BRIEF/APPENDIX [Brief for Defendants-Respondents Boy Scouts of America and Monmouth Council, Boy Scouts of America]
	* * * *
1/21/97	REPLY BRIEF [for Plaintiff-Appellant James Dale]
3/14/97	ORAL ARGUMNT REQUES [Request for Oral Argument pursuant to Rule 2:11-1(b) by Plaintiff-Appellant]
4/17/97	ADDITIONAL CITATION [Letter by Defendants-Respondents with Additional Citations]
10/9/97	ORD DENY DIR CERT [Ordered that Motion for Direct Certification is denied]
	* * * *
3/2/98	REGULAR OPINION
	* * * *

SUPREME COURT OF NEW JERSEY

September Term 1997

Docket No. A-195/196

James Dale,
Plaintiff-Respondent and Cross-Appellant,

v.

Boy Scouts of America and Monmouth Council,
Boy Scouts of America,
Defendants-Appellants and Cross-Respondents.

RELEVANT DOCKET ENTRIES

DATE	PROCEEDINGS
3/20/98	NOT PET CERT [Notice of Petition for Certification by Petitioners]
3/20/98	NOTICE APPEAL [Notice of Appeal by Defendants-Appellants]
	* * * *
3/30/98	NOT X-PET CERT [Notice of Cross-Petition for Certification by Plaintiff-Cross Petitioner]
4/1/98	PETIT CERTIF [Petition for Certification by Defendants-Petitioners]
4/1/98	APP DIV BRIEF [Brief for Defendants-Respondents]

DATE	PROCEEDINGS
4/1/98	APP DIV APPENDIX [Joint Appendix]
4/9/98	X-PETIT CERT/APPEN [Cross Petition for Certification by Plaintiff-Respondent]
4/9/98	APP DIV BRIEF [Brief for Plaintiff-Appellant]
4/9/98	APP DIV REPLY BRIEF [Reply Brief for Plaintiff-Appellant]
4/16/98	RESPOND BRIEF/APPEN [Plaintiff-Appellant's Brief in Opposition to Defendants'-Petitioners' Petition for Certification]
4/24/98	REPLY BRIEF [Defendants'-Petitioners' Reply Brief in Support of Petition for Certification]
4/24/98	X-RESPOND BRIEF [Response to Cross-Petition for Certification]
	* * * *
6/3/98	ORDER [Granting Petition for Certification]
6/3/98	ORDER [Granting Cross-Petition for Certification]
	* * * *
6/29/98	MOT LV FIL SUPPL BR [Notice of Motion for Leave to File Further Briefs on Appeal]
6/29/98	BR/APP SUP MOT [Brief in Support of Motion for Leave to File Further Briefs on Appeal]
7/6/98	ANSWERING BRIEF [Brief in Opposition to Motion for Leave to File Further Briefs on Appeal]

DATE	PROCEEDINGS
8/13/98	ORDER [Motion for Leave to File Supplemental Briefs is Granted]
	* * * *
9/3/98	SUPPL APPELL BRIEF [Supplemental Appellate Brief of Boy Scouts of America and Monmouth Council, Boy Scouts of America]
	* * * *
9/24/98	SUPPL RESPOND BRIEF [Supplemental Brief of Respondent-Cross Petitioner]
	* * * *
8/4/99	OPINION [Affirming Appellate Division's Decision]
	* * * *

SUPERIOR COURT OF NEW JERSEY
LAW DIVISION, MONMOUTH COUNTY

Civil Action No. Mon L 5373-92

JAMES DALE,

Plaintiff,

v.

THE BOY SCOUTS OF AMERICA
and THE MONMOUTH COUNCIL,
BOY SCOUTS OF AMERICA,

Defendants.

COMPLAINT

Plaintiff, James Dale, a permanent resident of Port Monmouth, New Jersey, for his Complaint, alleges upon information and belief, except as to those allegations pertaining to himself, as follows:

PRELIMINARY STATEMENT

1. In 1978, at the age of eight, Plaintiff James Dale began what he thought would be a lifetime association with the Boy Scouts of America. As his scouting career progressed, James Dales earned many honors and awards, including thirty "merit badges," and held five leadership positions. James Dale was awarded numerous distinctions by the "Order of the Arrow," an honor association of the Boy Scouts of America, and on July 19, 1988, he was awarded his

Eagle Scout Badge, an achievement attained by only three percent of all Scouts. When James Dale turned eighteen, he was elevated to the position of Assistant Scoutmaster. For more than twelve years, James Dale demonstrated an unfailing commitment to scoutcraft and to the Boy Scouts of America.

On August 5, 1990, all of this came to a swift end. The Boy Scouts notified James Dale that his membership had been revoked and that he had to sever all ties with the Boy Scouts of America. James Dale was given no explanation for his expulsion from the Scouts at that time, but later learned that the decision to revoke his twelve year membership was based on one fact and one fact alone -- James Dale is gay.

The law of this State prohibits discrimination against individuals based on their affectional or sexual orientation. In blatant disregard of the law, the Boy Scouts of America and its affiliates have selectively invoked a secret policy of discrimination against gay males. This policy is not contained in the membership application and cannot be found in any Boy Scout handbook or literature. Nor does the Boy Scouts actively seek information regarding the sexual orientation of its members. Ironically, the only gay Scouts singled out for exclusion are those, such as James Dale, who, in part as a result of Boy Scout training, become leaders in their community and are open and honest about their sexual orientation.

The expulsion of James Dale from the Boy Scouts violates the provisions of the New Jersey Law Against Discrimination prohibiting discrimination based on affectional or sexual orientation in public accommodations, employment and business relationships. The expulsion also violates the common law rights of this State prohibiting

expulsion from organizations in violation of public policy and without fair procedure. Finally, the expulsion must be revoked, because James Dale had no notice of the discriminatory policy prior to its invocation by the Boy Scouts on August 5, 1990.

THE PARTIES

2. Plaintiff James Dale is, and at all times relevant herein was, a citizen of the United States and of the State of New Jersey. He is a permanent resident of Port Monmouth, New Jersey and is currently a full-time student at Rutgers College of Rutgers University ("Rutgers"), New Brunswick, New Jersey.

3. Defendant Boy Scouts of America (the "BSA") is a nonprofit corporation incorporated in the State of Texas. The BSA is authorized to do business in New Jersey.

4. Defendant Monmouth Council, Boy Scouts of America (the "Monmouth Council") is a nonprofit corporation incorporated in the State of New Jersey. The Monmouth Council is a BSA local council and is chartered by the BSA. The Monmouth Council supervises and controls the operations of Troop 73, of which plaintiff was a member from 1985 through August 5, 1990.

ALLEGATIONS

The Boy Scouts

5. The BSA was federally chartered by Act of Congress in 1916 to "promote, through organization, and cooperation with other agencies, the ability of boys to do things for themselves and others, to train them in scoutcraft, and to teach them patriotism, courage, self-reliance, and kindred virtues

. . . ." 36 U.S.C. §§ 21-29. The BSA is a nationwide organization with a membership of approximately 4.3 million youth and 1.2 million adults.

6. Every Boy Scout in the United States is a member of the BSA as well as of a local council of the BSA. The BSA and its local councils are recreational organizations that provide numerous activities for all of its members. The aim of the Boy Scouts "is to supplement the various existing educational agencies, and to promote the ability in boys to do things for themselves and others." Handbook for Boys at 3.

7. The BSA and its local councils "make training courses available for troop leaders, provide local camping facilities, make available such program material as literature and audiovisuals, conduct district and council program events open to all troops, maintain basic troop records, and provide year-round service by commissioners and local council staff people." The Scoutmaster Handbook at 18. In addition, the BSA and its local councils engage in advertising and other forms of solicitation, including scout fairs at schools, community colleges, fairgrounds and churches, door-to-door canvassing and billboards, to induce membership among the general population of young males.

8. One of the services provided by the BSA is the publication of Boys Life, a magazine which promotes the Boy Scouts and informs boys of Boy Scout activities and programs. The BSA also authors and owns the copyrights to Handbook for Boys, Boy Scout Requirements, The Boy Scout Handbook, and The Scoutmaster Handbook.

9. The BSA and the Monmouth Council, the BSA's local council in Monmouth County, New Jersey (collectively, the

"Boy Scouts") create and implement the policies for and provide the programs and the services to all Boy Scout troops in Monmouth County, including the troop to which plaintiff belonged prior to his expulsion. In providing its services and programs in New Jersey, the Boy Scouts make regular use of public accommodations, including parks, schools and playgrounds, for recruiting and recreational activities, and are afforded special privileges in the Monmouth County public schools.

10. The Boy Scout Handbook, authored by the BSA, sets forth the requirements for membership in the Boy Scouts. According to the Boy Scout Handbook, membership is open to any boy who is the right age, submits an application and health history, and completes the Scout joining requirements, including demonstrating the Scout salute, describing the Scout badge, and understanding the Scout Oath, the Scout Law and the Scout motto.

11. Nowhere in any of the materials made available to Boy Scouts or Assistant Scoutmasters, including their membership applications, literature, handbooks, audiovisual materials, training materials or advertising, do the Boy Scouts make any reference whatsoever to a policy of discrimination on the basis of affectional and sexual orientation.

Plaintiff's Membership in the Boy Scouts

12. In September 1978, at the age of eight, plaintiff completed an application for and became a member of the BSA and the Monmouth Council, joining Cub Scout Pack 142. Plaintiff subsequently became a member of Boy Scout Troop 220 in 1981, Troop 128 in 1983, and Troop 73 in 1985. Plaintiff remained a Boy Scout until his eighteenth birthday in

1988. At all times during his ten years as a Boy Scout, plaintiff was a member in good standing of the Monmouth Council and the BSA.

13. Plaintiff was an exemplary Scout. He earned the following Scouting Achievement Badges:

Boy Scout Badge	Star Badge
Tenderfoot Badge	Life Badge
Second Class Badge	Eagle Scout Badge
First Class Badge	

Plaintiff was awarded the following Merit Badges:

Astrology	Basketry
Camping	Canoeing
Citizenship in the Community	
Citizenship in the Nation	
Citizenship in the World	
Communications	Cooking
Environmental Science	First Aid
Fish & Wildlife Management	
Forestry	Indian Lore
Leatherwork	Lifesaving
Mammals	Music
Pioneering	Personal Fitness
Personal Management	Orienteering
Reptile Study	Rowing
Safety	Small Boat Sailing
Sports	Swimming
Wilderness Survival	Wood Carving

Plaintiff's additional honors and achievements include:

Arrow of Light Award
Completion of Junior Leader Training
Delegate to National Boy Scout Jamboree
World Conservation Award
Guest Speaker at Joshua Huddy Distinguished Citizenship Award Dinner
Eagle Scout Project at Holmdel Park Activities Center
Forestburg Summer Scout Reservation Summer Staff

14. In June 1983, plaintiff was admitted to the Order of the Arrow, the honor campers association of the BSA. He achieved the status of Vigil Honor in 1986. From 1984 through 1988 plaintiff held a number of offices, including Ceremonies Chair, Camping Promotions Chair, Banquet Chair and Vigil Honor Chair. Additional honors received in the Order of the Arrow include three First Place honors in the Character Meteu and a First Place honor in the Team Ordeal Ceremony.

15. Due to his outstanding leadership ability, plaintiff held a number of leadership positions, beginning in 1982, when plaintiff was appointed an Assistant Patrol Leader and later a Patrol Leader. Plaintiff was a Bugler from 1984 through 1988 and a Junior Assistant Scoutmaster from 1985 through 1988.

16. In August 1988, plaintiff reached the age of eighteen and the Monmouth Council invited him to continue his membership in the Boy Scouts as an Assistant Scoutmaster. Assistant Scoutmasters are adults chosen to work with Scoutmasters in leading the activities of individual Boy Scout troops. Plaintiff's application for Assistant Scoutmaster was accepted and approved by the Monmouth Council and the BSA, and he became an Assistant Scoutmaster for Troop 73, which was supervised and controlled by the Monmouth Council.

17. As an Assistant Scoutmaster, plaintiff worked under the control and direction of the Boy Scouts, pursuant to the terms established by the BSA in its publication The Scoutmaster Handbook. In addition to directing plaintiff's activities as an Assistant Scoutmaster, the Boy Scouts provided plaintiff with the resources necessary for him to fulfill his responsibilities to the Boy Scouts, including "magazines, books and printed materials, uniforms, and equipment for Scouting." The Scoutmaster Handbook at 219.

18. As a Scout, and later as an Assistant Scoutmaster, plaintiff made a tremendous investment of time, energy and money to the Boy Scouts. Plaintiff purchased uniforms, books and equipment and paid for camping trips and other activities. Plaintiff attended regular troop meetings as well as jamborees, summer camp and other special events. Plaintiff believed that he would be a Scout for life and intended to be a Scoutmaster after he graduated from college.

19. Plaintiff derived tremendous benefits and privileges from his investment in the Boy Scouts. He was proud to be an Eagle Scout and felt that his association with the Boy Scouts had a positive impact on his status in the community.

Plaintiff's Expulsion From the Boy Scouts

20. As a gay undergraduate student at Rutgers, plaintiff became the co-president of the Rutgers Lesbian and Gay Alliance (the "Alliance"). In early July 1990, plaintiff was interviewed by a reporter for the Newark Star-Ledger in connection with a seminar that he had attended at Rutgers University that addressed the psychological and health needs of lesbian and gay teenagers. As reported on July 8, 1990, in the Sunday edition of the Newark Star-Ledger, the seminar

discussed the problem of suicide among gay and lesbian teenagers, a population which, deprived of support and exposed to discrimination and exclusion, "suffer[s] from depressions and a lack of social coping skills," and has a suicide attempt rate of 20 to 35 percent. The article, entitled "Seminar addresses needs of homosexual teens," identified plaintiff as co-president of the Alliance and printed his picture.

21. On August 5, 1990, with no advance warning, plaintiff received a letter from the Monmouth Council revoking his membership in the Boy Scouts. The letter constituted the first communication, written or otherwise, between plaintiff and any representative of the Boy Scouts regarding defendants' decision to revoke plaintiff's membership. The letter stated no reason whatsoever for the revocation. The letter advised plaintiff that he was entitled to review of the Monmouth Council's decision by the Boys Scouts' regional review committee (the "Review Committee") and referred plaintiff to the "Procedure for Requesting Review of Registration Decision," which was attached to the letter (the "Review Procedure"). Among other things, the Review Procedure provides that plaintiff has a right to attend a hearing before the Review Committee.

22. On or about August 8, 1990, plaintiff sent a letter to the Monmouth Council requesting an explanation for its decision to revoke his membership in the Boy Scouts.

23. By letter dated August 10, 1990, the Monmouth Council responded that plaintiff's membership had been revoked because of his sexual orientation. The letter referred plaintiff to "the standards for leadership established by the Boy Scouts of America," which "specifically forbid membership to homosexuals." At no time prior to receiving this letter had

plaintiff seen or heard of "the standards for leadership," or any policies of defendants' that "forbid membership to homosexuals."

24. On or about September 30, 1990, plaintiff requested review of the Monmouth Council's decision and stated his intention to attend the hearing before the Review Committee, as permitted under the Review Procedure. Plaintiff also requested a copy of the "standards for leadership established by the Boy Scouts of America," to which the Monmouth Council had referred (the "Standards for Leadership"), in order to prepare his response to the Monmouth Council's decision.

25. By letter dated October 5, 1990, the Assistant Regional Director of the Boy Scouts acknowledged receipt of plaintiff's request for review. The letter neither enclosed the Standards for Leadership, nor referred to plaintiff's request for the standards.

26. On or about October 16, 1990, plaintiff once again informed the Assistant Regional Director of his intent to attend the hearing before the Review Committee as provided under the "Review Procedure." Plaintiff once again requested a copy of the Standards for Leadership.

27. Despite the clear provision of the Review Procedure entitling plaintiff to be present at the hearing before the Review Committee, and despite plaintiff's repeated invocation of his right to be present at that hearing, the Review Committee convened in plaintiff's absence, without notice to plaintiff, and summarily affirmed the decision of the Monmouth Council to revoke plaintiff's membership in the Boy Scouts. By letter dated November 27, 1990, the Assistant Regional Director notified

plaintiff of the Review Committee's decision and informed him that he was entitled to review by a National Council Review Committee.

28. Plaintiff has not to this day received from the Monmouth Council, the Review Committee or the BSA a copy of the Standards for Leadership or any other policy statement of the Boy Scouts that specifically forbids membership to certain boys and men on the basis of affectional or sexual orientation.

29. On or about December 18, 1990, plaintiff, through his attorneys, wrote to the Regional Director of the BSA objecting to the summary affirmance of the revocation decision and requesting a hearing before the Review Committee so that he could present information and argument in defense of his membership in the Boy Scouts.

30. On the same date, plaintiff also urged the National Council to reverse the decision of the Monmouth council and reinstate plaintiff's membership. Plaintiff further urged the National Council to revoke the Boy Scout's policy of discrimination on the basis of affectional and sexual orientation. Plaintiff also objected to the Review Committee's failure to observe its own review procedures.

31. By letter dated December 21, 1990, Legal Counsel in the National Office of Boy Scouts informed plaintiff that "as [plaintiff] is apparently an avowed homosexual and the Boy Scouts of America does not admit avowed homosexuals to membership in the organization, no useful purpose would apparently be served by having [him] present at the regional review meeting."

Plaintiff's Attempt to Be Reinstated

32. On or about July 9, 1992, plaintiff, through his attorneys, again requested in writing that defendants abandon their illegal policy of excluding gays from membership in the Boy Scouts and reinstate plaintiff as an Assistant Scoutmaster in the Monmouth Council.

33. By letter dated July 22, 1992, the Monmouth Council denied plaintiff's request for reinstatement.

FIRST CAUSE OF ACTION

VIOLATION OF NEW JERSEY LAW AGAINST DISCRIMINATION PROHIBITING DISCRIMINATION BASED ON SEXUAL ORIENTATION IN PUBLIC ACCOMMODATIONS

34. Plaintiff realleges and incorporates herein by reference each and every allegation of paragraphs 1 through 33.

35. Section 10:5-12 (f) of the New Jersey Law Against Discrimination ("NJLAD") makes it unlawful for "any owner, . . . agent, or employee of any place of public accommodation directly or indirectly to refuse, withhold from or deny to any person any of the accommodations, advantages, facilities or privileges thereof, or to discriminate against any person in the furnishing thereof" on the basis of that person's "affectional or sexual orientation."

36. Defendants use New Jersey public accommodations to host their activities and conduct advertising and solicitation to induce membership among the general population of boys. Defendants do not inform the public or applicants for membership that membership is not open to homosexuals or

that affectional or sexual orientation is in any way relevant to the issue of membership.

37. Defendants are public accommodations under the NJLAD. Consequently, their practices are governed by Section 10:5-12(f). Accordingly, defendants cannot exclude potential members or expel current members based on their affectional or sexual orientation.

38. Defendants' revocation of plaintiff's membership and subsequent refusal to reinstate plaintiff in the Monmouth Council and in the Boy Scouts was based on an invidious policy of selective discrimination based on affectional and sexual orientation and violates the NJLAD.

SECOND CAUSE OF ACTION

VIOLATION OF NEW JERSEY LAW AGAINST DISCRIMINATION PROHIBITING DISCRIMINATION BASED ON SEXUAL ORIENTATION IN EMPLOYMENT

39. Plaintiff realleges and incorporates herein by reference each and every allegation of paragraphs 1 through 38.

40. Section 10:5-12(a) of the NJLAD makes it unlawful for "an employer because of the . . . affectional or sexual orientation . . . of any individual . . . to refuse to hire or employ or to bar or to discharge or require to retire . . . from employment such individual . . . ."

41. Section 10:5-12 (c) of the NJLAD makes it unlawful for "an employer . . . to print or circulate or cause to be printed or circulated any statement . . . which expresses,

directly or indirectly, any limitation, specification discrimination as to . . . affectional or sexual orientation . . . ."

42. Plaintiff's application for the position of Assistant Scoutmaster was approved and accepted by defendants. Plaintiff's duties and responsibilities as an Assistant Scoutmaster were supervised and controlled by defendants. Thus, plaintiff was an employee of defendants under the NJLAD.

43. By firing and refusing to rehire plaintiff as an Assistant Scoutmaster solely because he is gay, and by printing and circulating the letters informing plaintiff of defendants' discriminatory policy as to affectional and sexual orientation, defendants violated Sections 10:5-12 (a) and 10:5-12 (c) of the NJLAD.

THIRD CAUSE OF ACTION

VIOLATION OF NEW JERSEY LAW AGAINST DISCRIMINATION PROHIBITING DISCRIMINATION BASED ON SEXUAL ORIENTATION IN BUSINESS RELATIONSHIPS

44. Plaintiff realleges and incorporates herein by reference each and every allegation of paragraphs 1 through 43.

45. Section 10:5-12(l) of the NJLAD makes it unlawful for "any person to refuse to buy from, sell to, lease from or to, license, contract with, or trade with, provide goods, services or information to, or otherwise do business with any other person on the basis of the . . . affectional or sexual orientation of such other person . . . ."

46. Plaintiff and defendants had a business relationship. Defendants provided plaintiff with goods, services, and

information. Plaintiff, in turn, provided defendants with services.

47. By revoking and refusing to reinstate plaintiff's position as Assistant Scoutmaster, by ceasing to provide goods, services and information to plaintiff and to otherwise conduct business with plaintiff solely because he is gay, defendants violated Section 10:5-12(1) of the NJLAD.

FOURTH CAUSE OF ACTION

VIOLATION OF THE COMMON LAW RIGHT NOT TO BE EXPELLED FROM AN ASSOCIATION ON GROUNDS CONTRARY TO NEW JERSEY PUBLIC POLICY

48. Plaintiff realleges and incorporates herein by reference each and every allegation of paragraphs 1 through 47.

49. Plaintiff was a member of the BSA and the Monmouth Council for twelve years. Plaintiff's expulsion from the Boy Scouts was based on the fact that plaintiff is gay.

50. Expulsion from a membership organization such as the Boy Scouts on the basis of affectional or sexual orientation is against New Jersey public policy as codified in the NJLAD.

51. By revoking plaintiff's membership in the Boy Scouts and refusing to reinstate him solely because plaintiff is gay, defendants violated the New Jersey common law rule prohibiting expulsion from membership organizations on grounds contrary to New Jersey public policy.

FIFTH CAUSE OF ACTION

VIOLATION OF COMMON LAW RIGHT NOT TO BE EXPELLED FROM AN ASSOCIATION UNLESS ORGANIZATION FOLLOWS A FAIR PROCEDURE

52. Plaintiff realleges and incorporates herein by reference each and every allegation of paragraphs 1 through 51.

53. Defendants revoked plaintiff's membership in the Boy Scouts (a) without giving him prior notice that such a decision was being considered; (b) without informing him of the date of the Review Committee hearing; (c) without providing him, despite his repeated requests, with a copy of the Standards for Leadership, which purportedly provided the basis for plaintiff's expulsion; and (d) without affording him, despite his repeated requests, an opportunity to attend the Review Committee hearing and present information in his defense as provided for in the Review Procedures.

54. By reason of the foregoing, defendants violated the New Jersey common law prohibition against expulsion without a fair procedure.

SIXTH CAUSE OF ACTION

ESTOPPEL

55. Plaintiff realleges and incorporates herein by reference each and every allegation of paragraphs 1 through 54.

56. Plaintiff was led to believe that he could be a Boy Scout for life, on the sole condition that he continue to satisfy the membership requirements set forth in the Boy Scouts' published materials. Plaintiff was led to believe that he

would be a Scoutmaster if he continued on the path he was on. Plaintiff satisfied all of the Boy Scouts' express requirements. Plaintiff wanted to become a Scoutmaster. Plaintiff wanted to be a Boy Scout for life.

57. Defendants never informed plaintiff or his parents that the Boy Scouts had a policy against admitting or retaining gay boys and men as members. Had plaintiff known of the Boy Scouts' secret policy of expelling gay males who are open and honest about their sexual orientation, he would have left the Boy Scouts at the age of sixteen.

58. As a result of defendants' promises and omissions, plaintiff spent four years of his life expending time, money and energy in service to the Boy Scouts, years that could have been spent in an organization that would have welcomed him as a lifetime member.

59. By reason of the foregoing, defendants should be estopped from expelling plaintiff from the Boy Scouts.

* * * [in original]

60. Plaintiff maintains his desire to resume his association with and membership in the BSA and the Monmouth Council.

61. By reason of the aforementioned acts of defendants, plaintiff has been wrongfully excluded from a public accommodation, has been wrongfully deprived of employment, has been denied an opportunity to do business with defendants, has been wrongfully expelled from a membership organization, has been denied fair procedure, has been made to suffer emotional distress and has been damaged

in numerous other ways and will continue to be so damaged unless this Court intervenes.

62. The acts of defendants amount to intentional wrongdoing, or were done with wanton and willful disregard of plaintiff's rights, or were done deliberately with knowledge of a high degree of probability of harm to plaintiff and with reckless indifference to the consequences of the acts.

WHEREFORE, plaintiff respectfully requests that this Court grant a judgment:

(1) declaring that defendants infringed plaintiff's rights protected by the New Jersey Law Against Discrimination and by the common law of New Jersey;

(2) declaring that it is unlawful in the State of New Jersey for defendants to forbid membership or expel current members on the basis of affectional or sexual orientation;

(3) ordering defendants immediately to reinstate plaintiff's membership in the Boy Scouts and his position as Assistant Scoutmaster in the Monmouth council;

(4) awarding plaintiff compensatory and punitive damages for the emotional pain and suffering he has experienced and for the loss of his valuable privileges as a member of the Boy Scouts due to defendants' unlawful acts;

(5) awarding plaintiff costs and attorney's fees; and

(6) granting plaintiff such other, further, and additional relief as the Court may deem just and proper.

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Attorneys for Plaintiff

By /s/ Lewis H. Robertson
Lewis H. Robertson

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Of Counsel to Plaintiff

Dated: July 29, 1992

NOTICE OF OTHER ACTIONS

I herewith certify pursuant to Rule 4:5-1 that the matter in controversy in this action is the subject of not other action, pending in any court, or of a pending arbitration proceeding, to the best of my knowledge, information and belief, and that I know of no other action or arbitration proceeding that is contemplated, nor do I know the name of any other party who should be jointed in this action.

Dated: July 29, 1992

By /s/ Lewis H. Robertson
Lewis H. Robertson

SUPERIOR COURT OF NEW JERSEY
LAW DIVISION, MONMOUTH COUNTY

[CAPTION OMITTED]

ANSWER

Defendants Boy Scouts of America, improperly sued as The Boy Scouts of America, and Monmouth Council, Boy Scouts of America, improperly sued as The Monmouth Council, Boy Scouts of America ("Monmouth Council"), by their undersigned attorneys, answer the complaint as follows:

AS TO PRELIMINARY STATEMENT

1. Deny each and every allegation contained in the first paragraph of paragraph 1 except admit that plaintiff became a member of Boy Scouts of America in 1978, that he was awarded approximately 25 merit badges, that he was awarded the Eagle Scout badge on or about July 19, 1988, that approximately three percent of all Boy Scouts achieve Eagle Scout rank, and that plaintiff registered as an Assistant Scoutmaster in 1988; deny each and every allegation contained in the second paragraph of paragraph 1 except admit that plaintiff was notified by letter dated July 19, 1990 that his registration was revoked and that he should sever any relations with Boy Scouts of America; deny each and every allegation contained in the third paragraph of paragraph 1; and deny each and every allegation contained in the fourth paragraph of paragraph 1.

AS TO THE PARTIES

2. State that they are without knowledge or information sufficient to form a belief as to the truth of the allegations contained in paragraph 2.

3. Deny each and every allegation contained in paragraph 3.

4. Admit the allegations contained in the first two sentences of paragraph 4, and deny each and every allegation contained in the third sentence of paragraph 4 except admit that plaintiff was registered with Boy Scouts of America as a youth member in Troop 73 in Monmouth Council from September 1986 until July 1988 and as an adult member from March 1989 until July 1990.

AS TO ALLEGATIONS

5. Admit the allegations contained in paragraph 5 and aver that the quotation of 36 U.S.C. § 23 in paragraph 5 omits the language "using the methods which were in common use by Boy Scouts on June 15, 1916."

6. Deny each and every allegation contained in paragraph 6 except admit that the quoted words appear at page three of the Handbook for Boys, published in 1911.

7. Deny each and every allegation contained in the first sentence of paragraph 7 except admit that the quoted words appear at page 18 of The Scoutmaster Handbook, and deny each and every allegation contained in the second sentence of paragraph 7 and aver that adult and youth members engage in various activities designed to encourage those persons who share the values of the Scouting movement to join Boy Scouts of America.

8. Deny each and every allegation contained in the first sentence of paragraph 8, and admit the allegations contained in the second sentence of paragraph 8.

9. Deny each and every allegation contained in the first sentence of paragraph 9 except admit that Boy Scouts of America has created policies applicable to all Boy Scout troops, and deny each and every allegation in the second sentence of paragraph 9 except admit that troops in Monmouth Council conduct some activities in parks and on school grounds in accordance with established rules.

10. Admit the allegations contained in the first sentence of paragraph 10, and deny each and every allegation contained in the second sentence of paragraph 10 and aver that, among other joining requirements, a boy must understand and agree to live by the Scout Oath and Scout Law.

11. To the extent the allegations in paragraph 11 mean that the alleged materials do not state that adherence to the Scout Oath and Scout Law is required of members, deny each and every allegation contained in paragraph 11. To the extent the allegations in paragraph 11 mean that the alleged materials do not state that Boy Scouts of America engages in unlawful discrimination, admit the allegations contained in paragraph 11.

12. Deny each and every allegation contained in paragraph 12 and aver that plaintiff applied and was accepted for membership in Boy Scouts of America as a Cub Scout in Pack 142 in 1978, that he subsequently became a Boy Scout in Troop 220 in 1981 and thereafter was a Boy Scout in Troop 128 beginning in 1983 and a Boy Scout in Troop 73 beginning in 1986 and that plaintiff was a Boy Scout until his 18th birthday on August 2, 1988.

13. State that they are without knowledge or information sufficient to form a belief as to the truth of the allegations contained in the first sentence of paragraph 13, deny each and every allegation contained in the second sentence of paragraph 13 except admit that plaintiff was awarded the badges set forth therein, deny each and every allegation contained in the third and fourth sentences of paragraph 13 except admit that plaintiff was awarded merit badges in camping, canoeing, citizenship in the community, citizenship in the nation, citizenship in the world, communications, cooking, environmental science, first aid, fish and wildlife management, forestry, indian lore, lifesaving, mammals, music, pioneering, personal management, reptile study, rowing, safety, small boat sailing, sports, swimming and wood carving and that plaintiff earned the Arrow of Light Award as a Cub Scout, attended the National Boy Scout Jamboree, was a guest speaker at a Joshua Huddy Distinguished Citizenship Award Dinner and completed his Eagle Scout project at Holmdel Park Activities Center.

14. State that they are without knowledge or information sufficient to form a belief as to the truth of the allegations contained in paragraph 14 except admit that plaintiff was a Vigil Honor member of the Order of the Arrow, an honorary camping society of members of Boy Scouts of America.

15. Deny each and every allegation contained in paragraph 15 except admit that plaintiff served as junior assistant Scoutmaster from September 1985 to July 1988.

16. Deny each and every allegation contained in the first and third sentences of paragraph 16 except admit that plaintiff applied for and was admitted to adult membership and aver that plaintiff represented that he subscribed to the policies and

principles of Boy Scouts of America, that he agreed to be guided by the Charter and Bylaws of Boy Scouts of America and that he met the requirements for adult leaders of Boy Scouts of America, and admit the allegations contained in the second sentence of paragraph 16.

17. Deny each and every allegation contained in paragraph 17 except admit that the quoted words appear at page 219 of The Scoutmaster Handbook.

18. State that they are without knowledge or information sufficient to form a belief as to the truth of the allegations contained in paragraph 18.

19. State that they are without knowledge or information sufficient to form a belief as to the truth of the allegations contained in paragraph 19.

20. State that they are without knowledge or information sufficient to form a belief as to the truth of the allegations contained in paragraph 20 except admit that an article, entitled and containing a picture and the quoted words as alleged, appeared in the July 8, 1990 edition of the Newark Star-Ledger.

21. Deny each and every allegation contained in paragraph 21 except admit that by letter dated July 19, 1990 the Council Executive of Monmouth Council advised plaintiff that after careful review it had been decided that his registration with Boy Scouts of America should be revoked, that he was therefore compelled to request that plaintiff sever any relations with Boy Scouts of America and that a regional review committee of Boy Scouts of America would review that decision if plaintiff so requested within 60 days.

22. Deny each and every allegation contained in paragraph 22 except admit that by letter dated August 8, 1990 to Monmouth Council plaintiff requested the grounds or basis for the decision.

23. Deny each and every allegation contained in paragraph 23 except admit that Monmouth Council responded by letter dated August 10, 1990 and that the quoted words appear in the letter.

24. Deny each and every allegation contained in paragraph 24 and aver that by letter dated September 30, 1990 plaintiff requested review of the decision to revoke his registration, stated that he "would like to attend" the review and requested "a copy of the 'standards for leadership established by the Boy Scouts of America.'"

25. Admit the allegations contained in paragraph 25.

26. Deny each and every allegation contained in paragraph 26 except admit that by letter dated October 16, 1990 plaintiff stated that he planned to attend the review and requested "a copy of the 'standards for leadership established by the Boy Scouts of America.'"

27. Deny each and every allegation contained in the first sentence of paragraph 27 except admit that the review committee convened in plaintiff's absence and affirmed the decision of Monmouth Council, and admit the allegations contained in the second sentence of paragraph 27.

28. Deny each and every allegation contained in paragraph 28.

29. Deny each and every allegation contained in paragraph 29 and aver that an attorney purporting to represent

plaintiff by letter dated December 18, 1990 wrote to the Assistant Regional Director requesting that the decision of the review committee be revoked.

30. Deny each and every allegation contained in paragraph 30 and aver that an attorney purporting to represent plaintiff by letter dated December 18, 1990 wrote to the Chief Scout Executive of Boy Scouts of America.

31. Admit the allegations contained in paragraph 31.

32. Deny each and every allegation contained in paragraph 32 except admit that by letters dated July 9, 1992 another attorney purporting to represent plaintiff characterized Boy Scouts of America's adult membership policies as "illegal" and demanded that plaintiff be reinstated as Assistant Scoutmaster.

33. Deny each and every allegation contained in paragraph 33 except admit that Monmouth Council wrote to plaintiff by letter dated July 22, 1992.

AS TO FIRST CAUSE OF ACTION

34. In response to the allegations contained in paragraph 34, repeat and reallege paragraphs 1 through 33 hereof with the same force and effect as though here set forth in full.

35. Deny each and every allegation contained in paragraph 35 except admit that the quoted words appear in the statute.

36. Deny each and every allegation contained in paragraph 36.

37. Deny each and every allegation contained in paragraph 37.

38. Deny each and every allegation contained in. paragraph 38.

AS TO SECOND CAUSE OF ACTION

39. In response to the allegations contained in paragraph 39, repeat and reallege paragraphs 1 through 38 hereof with the same force and effect as though here set forth in full.

40. Deny each and every allegation contained in paragraph 40 except admit that the quoted words appear in the statute.

41. Deny each and every allegation contained in paragraph 41 except admit that the quoted words appear in the statute.

42. Deny each and every allegation contained in paragraph 42.

43. Deny each and every allegation contained in paragraph 43.

AS TO THIRD CAUSE OF ACTION

44. In response to the allegations contained in paragraph 44, repeat and reallege paragraphs 1 through 43 hereof with the same force and effect as though here set forth in full.

45. Deny each and every allegation contained in paragraph 45.

46. Deny each and every allegation contained in paragraph 46.

47. Deny each and every allegation contained in paragraph 47.

AS TO FOURTH CAUSE OF ACTION

48. In response to the allegations contained in paragraph 48, repeat and reallege paragraphs 1 through 47 hereof with the same force and effect as though here set forth in full.

49. Deny each and every allegation contained in paragraph 49 except admit that plaintiff was a member of Boy Scouts of America for a significant portion of the twelve year period before his registration was revoked.

50. Deny each and every allegation contained in paragraph 50.

51. Deny each and every allegation contained in paragraph 51.

AS TO FIFTH CAUSE OF ACTION

52. In response to paragraph 52, repeat and reallege paragraphs 1 through 51 hereof with the same force and effect as though here set forth in full.

53. Deny each and every allegation contained in paragraph 53.

54. Deny each and every allegation contained in paragraph 54.

AS TO SIXTH CAUSE OF ACTION

55. In response to paragraph 55, repeat and reallege paragraphs 1 through 54 hereof with the same force and effect as though here set forth in full.

56. Deny each and every allegation contained in the first, second, third and fifth sentences of paragraph 56, and

state that they are without knowledge or information sufficient to form a belief as to the truth of the allegations contained in the fourth sentence of paragraph 56.

57. Deny each and every allegation contained in paragraph 57.

58. Deny each and every allegation contained in paragraph 58.

59. Deny each and every allegation contained in paragraph 59.

60. State that they are without knowledge or information sufficient to form a belief as to the truth of the allegations contained in paragraph 60.

61. Deny each and every allegation contained in paragraph 61.

62. Deny each and every allegation contained in paragraph 62.

WHEREFORE, defendants Boy Scouts of America and Monmouth Council demand judgment:

A. dismissing the complaint with prejudice;

B. awarding defendants their costs; and

C. granting such other and further relief as the Court may deem just and proper.

SEPARATE DEFENSES

1. The complaint fails to state a claim upon which relief may be granted.

2. Monmouth Council and Boy Scouts of America are each institutions, bona fide clubs, or places of accommodation which are in their nature distinctly private and are exempt from the New Jersey Law Against Discrimination.

3. Monmouth Council and Boy Scouts of America are each educational facilities operated or maintained by bona fide religious or sectarian institutions and are exempt from the New Jersey Law Against Discrimination.

4. Monmouth Council and Boy Scouts of America each act in loco parentis to direct the education and upbringing of the children in their control and are exempt from the New Jersey Law Against Discrimination.

5. Plaintiff and defendants do not share an employment relationship or any other relationship covered under the New Jersey Law Against Discrimination.

6. Boy Scouts of America is a national volunteer movement dedicated to inculcating the values of the Scouting movement in boys and young people.

(a) It is the mission of Boy Scouts of America to serve youth by helping to instill in them the values of the Scout Oath and the Scout Law and to prepare them to make ethical choices over their lifetime.

(b) The Scout Oath states,

On my honor I will do my best
To do my duty to God and my country and
to obey the Scout Law;
To help other people at all times;
To keep myself physically strong,
mentally awake, and morally straight.

The Scout Law states,

A Scout is: Trustworthy, Loyal,
Helpful, Friendly, Courteous, Kind,
Obedient, Cheerful, Thrifty, Brave,
Clean, Reverent.

(c) Adult members of Boy Scouts of America associate in neighborhood troops in Monmouth Council in order to bring the values of the Scouting movement to boys who have joined Boy Scout troops.

(d) Adult leaders such as Assistant Scoutmasters play a critical role in transmitting Scouting values to the boys in their troops, through teaching, counseling, example and other means.

(e) It is the position of Boy Scouts of America that homosexual conduct is inconsistent with the requirements of the Scout Oath and Scout Law to be morally straight and clean.

(f) Requiring acceptance of an open or avowed homosexual as an Assistant Scoutmaster would interfere with the process of communication and transmission of Scouting values to the boys in the troop.

(g) To the extent the New Jersey Law Against Discrimination were applied to force defendants to accept

plaintiff, an avowed homosexual, as an adult leader, those statutes would unconstitutionally infringe upon the rights of association of the members of Boy Scouts of America in Monmouth Council under the New Jersey and United States Constitutions.

Dated: September 25, 1992
Freehold, New Jersey

CERRATO, DAWES, COLLINS,
SAKER & BROWN
Wemrock Professional Mall
509 Stillwells Corner Road
P.O. Box 930
Freehold, New Jersey 07728

By: /s/ Sanford D. Brown
Sanford D. Brown

Selected Exhibits to Certification of
Ayala Deutsch, Attorney For Respondent

FACT SHEET
ORDER OF THE ARROW
(excerpts)

PURPOSE The purpose of the Order of the Arrow is fourfold:

1. To recognize those Scout campers who best exemplify the Scout Oath and Law in their daily lives
2. To develop and maintain camping traditions and spirit
3. To promote Scout camping
4. To crystallize the Scout habit of helpfulness into a life purpose of leadership in cheerful service to others

HISTORY The Order of the Arrow (OA) was founded by Dr. E. Urner Goodman and Carroll A. Edson in 1915 at the Treasure Island Camp of the Philadelphia Council Boy Scouts of America. It became an official program experiment in 1922 and was approved as part of the Scouting program in 1934. In 1948 the OA, recognized as the BSA's national brotherhood of honor campers, became an official part of the national camping program of the Boy Scouts of America.

MEMBERSHIP The OA has more than 160,000 members located in lodges affiliated with 397 local BSA councils.

ELIGIBILITY To become a member, a youth must be a registered member of a Boy Scout troop or Varsity Scout team and hold the First Class rank. The youth must have experienced a minimum of 15 days and nights of Scout camping (including a 6-day/night resident camp). Scouts are elected to the order by their fellow unit members, following approval by the Scoutmaster or Varsity Team Coach.

INDUCTION The induction ceremony, called the Ordeal, is conducted at Scout camp and is the first step toward full membership. During the experience, candidates maintain complete silence, receive small amounts of food, work on camp improvement projects, and are required to sleep alone, apart from other campers, which teaches significant values.

BROTHERHOOD MEMBER After 10 months of service and fulfilling certain requirements, a member may take part in the Brotherhood ceremony, which places further emphasis on the ideals of Scouting and the Order. Completion of this ceremony signifies full membership in the OA.

VIGIL HONOR After 2 years of service as a Brotherhood member, and with the approval of the national Order of the Arrow Committee, a Scout may be recognized with the Vigil Honor for outstanding service to Scouting, his lodge, and the community. This honor is by special selection and is limited to 1 person for every 50 members registered with the lodge each year.

* * * *

FACT SHEET

THE PRESIDENTS OF THE UNITED STATES AND THE BOY SCOUTS OF AMERICA

One of the causes contributing to the success of the Boy Scouts of America has been the thoughtful, wholehearted way in which each President of the United States since William Howard Taft in 1910 has taken an active part in the work of the movement. Each served as Honorary President during his term in office.

President Reagan became involved in Scouting with the Golden Empire Council in Sacramento, Calif., while serving as governor of the state. During his 8 years in office, he chaired Project SOAR (Save Our American Resources), served as membership roundup chairman, participated in annual Report to the Governor ceremonies, and served on the council's advisory board. For his service to youth, he was awarded the Silver Beaver Award. As a member of the Los Angeles Area Council, he served as Scoutorama chairman, as a speaker for the council recognition dinner, and as a sustaining member.

"I applaud your many efforts and programs encouraging character development and leadership among American youth. By sponsoring many useful physical, mental, and social activities designed to promote self-responsibility, the Scouts strengthen the cornerstone of individual freedom in our nation. These programs develop the youngster's confidence in his ability to deal with nature, society, and a challenging world."

Ronald Reagan

[PHOTOS OMITTED]

President Carter was involved in Scouting as a troop committee chairman, Explorer Advisor, and Scoutmaster. In support of the President's appeal for an energy conservation program, the Boy Scouts of America held a Scouting Environment Day, April 23 1977, with other programs planned to make a major contribution toward achieving national energy conservation goals.

"As a former volunteer Scout leader . . . I am greatly impressed by the role of your fine program in our national life. It is a constructive initiative on the part of young Americans to explore career interests and to become better prepared for a more satisfying and rewarding future."

[PHOTO OMITTED]

Gerald Ford was the first Eagle Scout to become Vice President and later President. He began his Scouting career on December 17, 1924, when he became a member of Troop 15, sponsored by the Trinity M.E. Church in Grand Rapids, Mich. He was recognized with the Distinguished Eagle Scout Award "for his service to the Nation and community," by the Grand Valley Council at Grand Rapids, Mich., in May 1970. He received the Scouter of the Year Award on December 2, 1974, from the National Capitol Area Council, Washington, D.C.

"One of the proudest moments of my life came in the Court of Honor when I was awarded the Eagle Scout badge. I still have that badge. It is a treasured possession. I am the first Eagle Scout Vice President. The three great principles which Scouting provides--self-discipline, teamwork, and moral and patriotic values--are the basic building blocks of leadership. I

applaud the Scouting program for continuing to emphasize them. I am confident that your ability to bring ideals, values, and leadership training to millions of our young people will help to bring about a new era--a time in which not only our Republic will progress in peace and freedom, but a time in which the entire world shall be secure, and all its people free."

Gerald R. Ford

President Nixon hosted the First National Explorer Presidents' Congress in 1971 on the White House lawn. As Vice President he visited and spoke at the national jamborees held at Irvine Ranch, Calif., in 1953, and at Valley Forge State Park, Pa., in 1957.

"I welcome your determination to seek out new members in our great and growing cities, as well as throughout rural America. For through Scouting many of these young citizens can more fully develop their potential for public service and become effective leaders in their communities and in our nation.

"I strongly believe that Scouting offers an exceptional opportunity to learn about good citizenship by being a good citizen, and I am glad to hear that we can count on you to carry on the very important work . . . in encouraging America's boys to make themselves into the men our country needs."

Richard M. Nixon

[PHOTO OMITTED]

President Johnson was an active Scout leader with the Capitol Area Council at Austin, Texas, serving on its Exploring

committee. He was a member of the National Capitol Area Council from 1959 through 1963. In 1963 he helped to organize Post 1200 in Washington, D.C., which was chartered to the House of Representatives for page boys working in the U.S. Congress.

"I welcome this opportunity to express my pride and deep sense of gratitude for the outstanding example and enviable reputation for human understanding and fair play which have throughout the productive life of your organization been hallmarks of Scouting everywhere. Your conduct, both individually and in your group activities, has been worthy of admiration by all the young citizens of our land. Today, as we face the challenges of an increasingly complex and frequently disturbing world, America needs an alert, responsible, and energetic youth to provide her with a vital resource in a hopefully happier and fuller future for all. As I applaud your past, I also urge you to rededicate yourselves to the ideals of the Scout Oath, and to reaffirm your obligations to God and to your country. In so doing, you will contribute to the strengthening of America's heritage and thereby to the realization of our common goals in the Great Society."

Lyndon B. Johnson

[PHOTOS OMITTED]

President Roosevelt was the first to enter the White House with a record as an active Scout leader. He was president of the Greater New York Councils of the Boy Scouts of America. In 1934 hundreds of thousands of Scouts assembled to hear President Roosevelt's broadcast appealing for help for the needy. In response, Scouts contributed by collecting nearly 2 million articles of clothing, household furnishings,

and other articles for needy families. When FDR died in 1945, he had a record of 24 years' service in Scouting.

"As one who has been interested in Scouting over many years, it has been most heartening to have so many evidences of the practical values of Scout training. We must remember that next to active military service itself, there is no higher opportunity for serving our country than helping youth to carry on in their efforts to make themselves physically strong, mentally awake, and morally straight, and prepared to help their country to the full in time of war, as well as in time of peace. We must make sure that those volunteer agencies which are supplementing the church, the home, and the school by providing programs that will help equip the present generation to cope with life problems in the difficult days ahead are maintained to their maximum capacity and effectiveness."

Franklin D. Roosevelt

President Hoover launched a forward movement and development program for the Boy Scouts of America at a dinner commemorating Scouting's 20th anniversary.

"The first test of democracy is that each individual shall have the opportunity to take that position of leadership in the community to which his character, his ability, and his ambition entitle him; and because the progress of our country is thus directly related to the training in leadership we can give the youth of the Nation. In meeting the vital need that when the oncoming generation takes over our national affairs it shall be a generation bulwarked with character, the Boy Scout movement plays a most useful part.

"The Boy Scout movement has opened for him the portals to adventure and constructive joy, by reviving the lore of the frontier and the campfire; by establishing contacts with the birds and sometimes with the bees; by matching his patience to the deliberate character of fish; by efficient operations of the swimming hole; and by peeps into the thousand mysteries of the streams, the trees, and the stars."

Herbert C. Hoover

[PHOTOS OMITTED]

President Coolidge's two sons were Scouts, and he had many opportunities to see the Scout program at work. He participated in the 16th Annual Meeting of the National Council in Washington, D.C., in 1926 by presenting the first Silver Buffalo Award for distinguished service to boyhood.

"The more I have studied this movement, its inception, purposes, organization and principles, the more I have been impressed. Not only is it based on the fundamental rules of right thinking and acting, but it seems to embrace in its code almost every virtue needed in the personal and social life of mankind. It is a wonderful instrument for good. If every boy in the United States could be placed under the wholesome influences of the Scout program and should live up to the Scout Oath and rules, we would hear fewer pessimistic words as to the future of our nation."

[PHOTO OMITTED]

The first Scout to become President was John F. Kennedy, who was a member of Troop 2, Bronxville, N.Y., from 1929 to 1931 and a leader of the Boston Council.

"For more than 50 years Scouting has played an important part in the lives of the Boy Scouts of this nation. It has helped to mold character, to form friendships, to provide a worthwhile outlet for the natural energies of growing boys and to train these boys to become good citizens of the future.

"In a very real sense, the principles learned and practiced as Boy Scouts adds to the strength of America and her ideals."

John F. Kennedy

President Eisenhower became a member of the national Executive Board of the Boy Scouts of America in 1948. He had been a staunch supporter of Scouting ever since his son was a Scout.

"The Boy Scout movement merits the unstinted support of every American who wants to make his country and his world a better place in which to live. Its emphasis on community service and tolerance and world friendship promotes a speedier attainment of the enduring peace among men for which we all strive. By developing among its members both a spirit of sturdiness, self-reliance, and a realization of the need for cooperative effort in every major enterprise, the movement is a prime force in preparing tomorrow's men for their duty to themselves, their country, and their world. Here in the United States the Boy Scouts of America have accomplished much in its years of service. But today, more than ever before, we need expansion of its membership and influence."

Dwight D. Eisenhower

[PHOTOS OMITTED]

President Truman gave strong support to the Boy Scouts of America at every opportunity. He traveled to Valley Forge, Pa., in June 1950 to open personally the Second National Jamboree.

"The Boy Scouts of America, since it was founded in 1910, has contributed greatly to the character training of our youth. What a greater nation this would be if the principles of Scouting could be woven more closely into our daily lives. If we can impress upon our youth principles of friendliness and mutual respect we shall go a long way toward establishing a better understanding among the nations of the world. The Boy Scouts of America is making a vital contribution to the character building of our boys and young men. Let us work together to make the program of the Boy Scouts available to every American boy."

Harry S. Truman

"Harding Awards" authorized by President Harding went to 5,058 Scout troops in 1923 for having increases in membership.

"I am with the Scout movement heart and soul. It is an organization teaching the spirit of service and honor which we must always have in our citizenship. It is a school of democracy because in it, standing is won only by taking the equal opportunity given all individuals to show their own merit, capacity, and worth. I wish every boy in our America could have the advantage and the honor of being in the Boy Scout organization."

Warren G. Harding

[PHOTOS OMITTED]

President Wilson signed a bill on June 15, 1916 which was passed by both Houses of Congress by unanimous consent granting the organization federal incorporation.

"The Boy Scouts have not only demonstrated their worth to the Nation, but have also materially contributed to a deeper appreciation by the American people of the higher conception of patriotism and good citizenship. Every nation depends for its future upon the proper training and development of its youth. The American boy must have the best training and discipline our great democracy can provide if America is to maintain her ideals, her standards, and her influence in the world. Anything that is done to increase the effectiveness of the Boy Scouts of America will be a genuine contribution to the welfare of the Nation."

Woodrow Wilson

When President Taft in 1910 agreed to be Honorary President of the Boy Scouts of America, he set a precedent accepted by each of his successors. President Taft accepted to "thus sustain a similar relation to the movement as does King George V to a similar movement in England." The First Annual Meeting of the organization was held in the White House at the invitation of President Taft.

"I am very glad to give my sympathy and support to such a movement as this. Anything that directs the boy's spirit in the right channel for usefulness and for the making of manly men should be encouraged."

[PHOTOS OMITTED]

Theodore Roosevelt was no longer President of the United States when the Boy Scouts of America was started in 1910. But he was an ardent booster of the organization. He was a troop committeeman of Troop 39, Oyster Bay, N.Y., and first council

commissioner of Nassau County Council. As a former President he was elected an Honorary Vice-President of the Boy Scouts of America. He was the first and only man designated as the "Chief Scout Citizen." For many years after his death in 1919, several thousand Scouts and leaders in the New York area made annual pilgrimages to his grave in Oyster Bay.

"More and more I have grown to believe in the Boy Scout movement. I regard it as one of the movements most full of promise for the future here in America. The Boy Scout movement is distinctly an asset to our country for the development of efficiency, virility, and good citizenship. It is essential that its leaders be men of strong, wholesome character; of unmistakable devotion to our country, its customs and ideals, as well as in soul and by law citizens thereof, whose wholehearted loyalty is given to this nation, and to this nation alone."

ARTICLE V, SECTION 2—BYLAWS

HONORARY OFFICERS

SECTION 8.

Honorary President and Vice-President

Clause . The President of the United States may, during term of office, be elected to be the Honorary President of the Boy Scouts of America. In addition, living former Presidents of the United States and other citizens who have rendered distinguished service to our country through work for young people may be elected to be honorary vice-presidents. Such election shall be by the Executive Board upon the recommendation of the Nominating Committee for such terms as the Executive Board shall specify.

FACT SHEET

WHAT IS BOY SCOUTING?

PURPOSE OF THE BSA

Boy Scouts of America was incorporated to provide, for community organizations, a program that offers effective character, citizenship, and personal fitness training for youth.

Specifically, the BSA endeavors to develop American citizens who are physically, mentally, and emotionally fit; have a high degree of self-reliance as evidenced in such qualities as initiative, courage, and resourcefulness; have personal values based on religious concepts; have the desire and skills to help others; understand the principles of the American social, economic, and governmental systems; are knowledgeable about and take pride in their American heritage and understand our nation's role in the world; have a keen respect for the basic rights of all people; and are prepared to participate in and give leadership to American society.

BOY SCOUT PROGRAM MEMBERSHIP

Boy Scouting, one of three membership divisions of BSA (the others are Cub Scouting and Exploring), is available to boys who are at least 10 ½ years old and have completed the fifth grade or who are 11 through 17 years old. The program achieves BSA's objectives of developing character, citizenship, and personal fitness qualities among youth by focusing on a vigorous program of outdoor activities.

Currently, the Boy Scout program membership is:

1,032,488 Boy Scouts*

421,508 adult volunteers*

53,796 troops*

VOLUNTEER SCOUTERS

Thousands of volunteer leaders, both men and women, are involved in the Boy Scout program. They serve in a variety of jobs—everything from unit leaders to chairmen of troop committees, to committee members and commissioners, to merit badge counselors and Scouting coordinators.

WHO CAN USE THE BOY SCOUT PROGRAM?

Like other phases of the Scouting program, Boy Scouting is made available to community organizations having similar interests and goals. Chartered organizations include professional organizations, government bodies, and religious, education, civic, fraternal, business, labor, and citizens' groups. These sponsors are called chartered organizations. Each organization appoints one of its members as Scouting coordinator. The organization, through the committee, is responsible for leadership, the meeting place, and support for troop activities.

WHO PAYS FOR IT?

Several groups are responsible for supporting Boy Scouting: the boy and his parents, the troop, the chartered organization, and the community. Boys are encouraged to earn money whenever possible to pay their own expenses, and they also contribute dues each week to their troop treasuries to pay for budgeted items. Troops obtain additional income by working

on approved money-earning projects. The community, including parents, supports Scouting through the United Way, sustaining membership enrollment, bequests, and special contributions to the local Scouting council. This provides leadership training, outdoor program, council service centers and other facilities, and professional service for units.

AIMS AND METHODS OF THE SCOUTING PROGRAM

The Scouting program has three specific objectives, commonly referred to as the "Aims of Scouting." They are character development, citizenship training, and personal fitness.

The methods by which the aims are achieved are listed below in random order to emphasize the equal importance of each.

Ideals. The ideals of Boy Scouting are spelled out in the Scout Oath, the Scout law, motto, and slogan. The Boy Scout measures himself against these ideals and continually tries to improve. The goals are high, and, as he reaches for them, he has some control over what he becomes.

Patrols. The patrol method gives Boy Scouts an experience in group living and participating citizenship. It places a certain amount of responsibility on young shoulders and teaches boys how to accept it. The patrol method allows Scouts to act in small groups where they can easily relate to each other. These small groups determine group activities through their elected representatives.

Outdoor Program. Boy Scouting is designed to take place outdoors. It is in the outdoors setting that Scouts share responsibilities and learn to live with each other. It is here

that the skills and activities practiced at troop meetings come alive with purpose. Being close to nature helps Boy Scouts gain an appreciation for God's handiwork and mankind's place in it. The outdoors is the laboratory for Boy Scouts to learn ecology and practice conservation of nature's resources.

Advancement. Boy Scouting provides a series of surmountable obstacles and steps to overcome them through the advancement method. The Boy Scout plans his advancement and progresses at his own pace as he overcomes each challenge. The Boy Scout is rewarded for each achievement, which helps him gain self-confidence. The steps in the advancement system help a boy grow in self-reliance and the ability to help others.

Personal Growth. As Boy Scouts plan their activity and progress toward their goals, they experience personal growth. The Good Turn concept is a major part of the personal growth method of Boy Scouting. Boys grow as they participate in community service projects and do Good Turns for others. There is probably no device so successful in developing a basis for personal growth as the daily Good Turn. The religious emblems program also is a large part of the personal growth method. Frequent personal conferences with his Scoutmaster help each Boy Scout to determine his growth toward Scouting's aims.

Leadership Development. The Boy Scout Program encourages boys to learn and practice leadership skills. Every Boy Scout has the opportunity to participate in both shared and total leadership situations. Understanding the concepts of leadership helps a boy accept the leadership role of others and guides him toward the citizenship aim for Scouting.

Uniform. The uniform makes the Boy Scout troop visible as a force for good and creates a positive youth image in the community. Boy Scouting is an action program, and wearing the uniform is an action that shows each Boy Scout's commitment to the aims and purposes of Scouting. The uniform gives the Boy Scout identity in a world brotherhood of youth who believe in the same ideals. The uniform is practical attire for Boy Scout activities and provides a way for Boy Scouts to wear the badges that show what they have accomplished.

SCOUT LAW

TRUSTWORTHY

A Scout tells the truth. He keeps his promises. Honesty is part of his code of conduct. People can depend on him.

LOYAL

A Scout is true to his family, Scout leaders, friends, school, and nation.

HELPFUL

A Scout is concerned about other people. He does things willingly for others without pay or reward.

FRIENDLY

A Scout is a friend to all. He is a brother to other Scouts. He seeks to understand others. He respects those with ideas and customs other than his own.

COURTEOUS

A Scout is polite to everyone regardless of age or position. He knows good manners make it easier for people to get along together.

KIND

A Scout understands there is strength in being gentle. He treats others as he wants to be treated. He does not hurt or kill harmless things without reason.

OBEDIENT

A Scout follows the rules of his family, school, and troop. He obeys the laws of this community and country. If he thinks these rules and laws are unfair, he tries to have them changed in an orderly manner rather than disobey them.

CHEERFUL

A Scout looks for the bright side of things. He cheerfully does tasks that come his way. He tries to make others happy.

THRIFTY

A Scout works to pay his way and to help others. He saves for unforeseen needs. He protects and conserves natural resources. He carefully uses times and property.

BRAVE

A Scout can face danger even if he is afraid. He has the courage to stand for what he thinks is right even if others laugh at or threaten him.

CLEAN

A Scout keeps his body and mind fit and clean. He goes around with those who believe in living by these same ideals. He helps keep his home and community clean.

REVERENT

A Scout is reverent toward God. He is faithful in his religious duties. He respects the beliefs of others.

SCOUT OATH OR PROMISE

On my honor I will do my best
To do my duty to God and my country
and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong,
mentally awake, and morally straight.

SCOUT MOTTO
Be Prepared

SCOUT SLOGAN
Do a Good Turn Daily

ADVANCEMENT RANKS

[IMAGE OMITTED]	[IMAGE OMITTED]	[IMAGE OMITTED]
Tenderfoot	Second Class	First Class
[IMAGE OMITTED]	[IMAGE OMITTED]	[IMAGE OMITTED]
Star	Life	Eagle

A REPRESENTATIVE MEMBERSHIP
(excerpts)

What Is a Representative Membership?

"To deeply involve an ever-increasing number of *representative* youth in quality program" is a long-term objective of the Boy Scouts of America—a commitment to a membership that is representative of all economic and racial groups. The national objective, as well as for regions, areas, councils, and districts is to see that all eligible youth have the opportunity to affiliate with the Boy Scouts of America and receive the finest possible quality program under the best leadership available.

NATIONAL DEFINITION

The Boy Scouts of America will have a *representative membership* when the boy membership of the movement reflects proportionately the characteristics of the boy population of the nation. For this to occur the national organization, through its regional and area volunteer and professional leadership, will support councils and districts in working toward a representative membership.

Note: This definition does *not* refer to the proportion of boys in each annual age group from 7 to 21. *Neither* does it suggest that we will have a representative proportion of our membership in each of the Boy Scouts of America program phases.

LOCAL DEFINITION

A council or district has a *representative membership* when its boy membership reflects proportionately the characteristics of the boy population of its service area.

Goals in each council and district are different in numbers and in proportions, but together they work toward the national objective.

But we could reach other numerical objectives and yet fail to achieve a representative membership. The long-range objective of achieving a representative membership is one of the most significant and challenging aspects of our program.

We are shifting our focus from mere growth to representative growth. We have grown through the years and we have been proud of a kind of representativeness indicated by the fact that Scouting has enrolled boys from all parts of America, from all religious denominations, from all racial and ethnic groups, and from all levels of society. We know the movement has always wanted to be representative and yet as we look critically at ourselves and as others evaluate Scouting, we become acutely aware that we have not served some groups as well as others.

The problems have become more complex, and Scouting's efforts to grow have often caused us to shift our greatest efforts to areas where growth could be most readily achieved. Rather than make needed changes in our system, we have tended to move toward those who could best understand and use the system.

To achieve the present membership, the movement has created patterns of operation that have served it well. In many

locations, the proportion of boys in Scouting long ago exceeded one boy in four. If we were able to enroll every boy in America, we would, of course, be perfectly representative. We know that this is unrealistic and, therefore, as we strive to increase our membership, we are at the same time striving toward a representative membership.

Why a Representative Membership?

We have high hopes for our nation's future. These hopes cannot flower if any part of our citizenry feels deprived of the opportunity to help shape the future. How can you persuade other Scouters to accept a commitment to a representative membership? Consider these facts:

1. Our federal charter sets forth our obligation to serve boys. Neither the charter nor the bylaws of the Boy Scouts of America permits the exclusion of any boy. The National Council and Executive Board have always taken the position that Scouting should be made available for all boys who meet entrance age requirements.
2. While boys of all economic levels want to be Scouts, research indicates that the desire among non-Scouts for Scouting membership is greater among low-income than middle- and upper-income boys.
3. A principal aim of Scouting is the development of citizenship. In our society all adults have equal citizenship responsibilities. The fulfillment of this aim requires that the benefits of Scout training in citizenship be made available to all segments of the youth population.

4. Another aim of Scouting is the development of leadership. Leadership in America is needed in all sections of the country and in all economic, cultural, and ethnic groups.
5. To meet these responsibilities we have made a commitment that our membership shall be representative of *all* the population in every community, district, and council.
6. Discerning professional and business leadership is taking a more careful look at the extent to which programs like Scouting are serving low-income, Black, Hispanic, Appalachian, and other underserved population groups.
7. Many types of funding agencies are challenging us to be more deeply involved in serving disadvantaged groups. We can predict that some gifts, grants, and allocations will be linked to the extent to which we serve a representative membership and relate to those needs which pose the most serious threats to the well-being of our communities.
8. Internal organizational self-analysis and self-renewal is preferable to outside attack which is otherwise possible due to our failure to adequately interpret our program and serve all groups.
9. Many of the underserved groups of boys are those who may profit most from the values and contributions Scouting offers.

10. Our urban industrial society is the most interdependent society in human history. (Poverty affects the nonpoor today in as many ways as the nonpoor affect poverty.) Inner-city, suburb, small town, and rural countryside are inseparably interrelated. Scouting must, therefore, serve all segments of the American population.

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ORGANIZATIONS THAT USE SCOUTING

KEYS TO RELATIONSHIPS

BOY SCOUTS OF AMERICA

(excerpts)

* * * *

Educational Organizations

The basis of the Scouting program is *education.* The congressional charter to the Boy Scouts of America carries the statements "The Scout scheme is based upon the methods involved in educating the boy" and "is intended to supplement and enlarge established education facilities." BSA bylaws state that "that emphasis shall be based on its educational program."

The Scout learns outdoor skills as progressive challenges. Youth also acquire leadership skills and investigate self-chosen fields of vocational and career opportunities with qualified counselors in the subjects.

National groups of school-related professionals have a keen interest in Scouting by virtue of its "learning by doing" techniques. School superintendents, high school principals, rural educators, teachers — all have separate national associations which have expressed support of Scouting.

The National Congress of Parents and Teachers (PTA) finds a real parallel in their five objectives and Scouting's purposes. Both are geared to "kids." More than 26 percent of Scouting's chartered organizations are PTA and other academic and education organizations.

Associations for the handicapped, in their desire to make life more meaningful to afflicted youngsters, have discovered in Scouting a great resource. The National Association for Retarded Citizens, the Easter Seal Society, associations for victims of cerebral palsy and epilepsy, the blind, and groups for exceptional children all endorse Scouting and promote it through their respective state and local affiliates. It helps them do what they would like to do for youth.

It is of real value in the district to know that national leadership of a particular group has endorsed the Scouting program and in most cases is actively promoting it.

Excellent cooperation exists among schools, parent-teacher groups, and the Boy Scouts of America. The education field holds our greatest potential with 112,368 schools, 5.8 million members in PTAs, and thousands more in related school-parent groups. The opportunities for Scouting are limited only by our imagination and ingenuity.

Public Schools

More and more of our schools are becoming available for other than formal education. The community-school idea is growing rapidly and is based on a concept that uses the facilities from early morning to late evening.

In-school Scouting, where the pack, troop, team, or post meets during the school day, is recognized in many areas. It is testimony to the educational value of the program and its ability to interest youth.

School Contacts

In most areas the superintendent is the key to cooperation. Most school systems are interested in innovative methods of

providing education and related activities. With the superintendent's approval, direct contact can be made with the school principal.

Serving youth is the magic word. How you can help students through the Scouting program is the approach. If a parent group exists, the superintendent can prepare the way for a meeting with its officers. A faculty member may also be involved. Explain how Scouting will help them serve their students.

Parochial Schools

Church-related schools have long been advocates of Scouting. The pastor is the best contact, but in many cases the principal, whether lay or religious, gives approval when the program is school-oriented. This you can determine in discussion with the pastor, minister, or layman in charge. Their own pack, troop, team, or post makes the difference. Remember that PTAs exist also in parochial schools.

Private or Independent Schools

In the past decade private schools have burgeoned in this country; boarding schools, day schools, prep schools, military schools, and yeshivas are all in this category. Scouting is a feature in many of them, and faculty in sizable numbers have had experience in Scouting. The headmaster or principal is the initial contact.

Training Schools

Sometimes called industrial or correctional schools, they have faculties that look upon Scouting as an excellent method of getting across a sense of responsibility. An important

factor is the continuity it has for many youth when they return to their community.

Detention Centers

These are facilities for housing youth in difficulties with the law until the court makes disposition of the case. Youth may be held overnight or for several weeks. The program of Scouting operates on a given night of the week conducted by local council Scouters, and those boys present that day are invited to attend. Minimum registration is established once a year and the troop functions with a various enrollment each week. No additional enrollments are required. Explorer posts also operate in some of these facilities.

Scouting for the Handicapped

Scouting for the Handicapped is a program of the Boy Scouts of America designed to serve Scouting-age youth who are handicapped. Scouting methods are used to accomplish specific objectives. This program can be incorporated in the classroom during the school day. Leadership is provided by classroom teaches, trained volunteers, or trained supervised students from surrounding college campuses.

The premise of Scouting for the Handicapped is that youth with handicaps want to be like other youth. Scouting gives them that chance.

Traditional Scouting is sometimes difficult for youth who are handicapped. Many of the youth are bused outside their neighborhoods to school. The in-school Scouting approach offers youth who are handicapped all the benefits of Scouting, including citizenship training and character development, as well as the opportunity for meaningful outdoor experiences. Because the program material enhances the classroom

curriculum many teachers have reported great results, not only in academic achievement but in social behavior as well.

Many parents, professionals, and volunteers are combining efforts to bring the Scouting program to these handicapped youth, once denied the opportunity to be in Scouting.

Parent Teacher Associations

PTA is the largest single user of the Scouting program. The PTA in a school has a president who should be your first contact. However, the PTA unit as a whole votes on using the program. Each school PTA is autonomous. Policy guidelines have been established nationally but do not control the local unit.

Face-to-face is the best approach to the president. The school principal can provide the name and can be most helpful. PTAs have city and county councils. The presidents of these councils are important in the setup, and your cultivation of them can be invaluable. Ask for the opportunity of a 10-minute spot on their meeting agenda and offer your help to them. New officers are elected annually, either in the spring or the fall. Do not assume they know about Scouting. Explain how we operate, answer questions, and you will get the ultimate in cooperation. You'll find that a great number are now, or have been, involved in the program — especially with Cub Scouts.

PTAs exist for only one reason — children. Know their objectives:

- To promote the welfare of children and youth in the home, school, church, and community
- To raise the standards of home life

- To secure adequate laws for the care and protection of children and youth
- To bring into closer relationship the home and the school, that parents and teachers may cooperate intelligently in the training of the child
- To develop between educators and the general public such united efforts that will secure for every child the highest advantages in physical, mental, social, and spiritual education

These PTA objectives and Scouting's objectives are closely related. The local PTA is a natural for Scouting units. Scouting continues to grow in PTAs because of their national policies that encourage cooperation with youth-serving agencies.

Alpha Phi Omega

This is a national service fraternity of college and university men who have been affiliated with Scouting. With chapters operating in hundreds of colleges and universities, we find real appreciation of APO among presidents and faculties who see them in action on their own campuses.

APO is self-governing and self-supporting. The district or council executive serves as one of the chapter's advisers. They can be a valuable adjunct to council operation.

Information on APO, details of service projects, and listings of colleges and universities having chapters can be obtained from APO National Office, 400 Mainmark Building, 1627 Main Street, Kansas City, MO 64108.

Scouting Courses in Colleges, Universities, and Seminaries

Courses in Scouting are given in many schools across the country. Faculty members of these institutions are active in local councils.

Through these people, we can maintain and expand Scouting courses in schools, courses that train teachers and future leaders in all professions. Much of our literature is used in more general courses, particularly merit badge pamphlets for reference work and curriculum resources. APO members can aid in establishing courses and recruiting students.

Similar opportunities are available in seminaries and yeshivas for the major faiths.

Directory of Scholarships

Scholarships and grants for Scouts and Explorers are listed in a pamphlet available from the Education Relationships Service at the Boy Scouts of America national office. The Boy Scouts of America as such has no scholarships or grants. The directory is a compilation of scholarships provided by colleges, universities, schools, and foundations throughout the country. Scout executives are urged to consult faculty and officers of institutions in their area who may be interested in providing scholarships or stipulating a Scouting background as a prerequisite for an existing scholarship in the institution.

Religious Organizations

Over 125 religious organizations use the Scouting program to provide youth activity — testimony to the value of Scouting training in the minds of America's religious leaders.

The BSA has repeatedly emphasized a commitment to religious principles. "The Boy Scouts of America maintains that no member can grow into the best kind of citizen without recognizing an obligation to God." (Article IX, Section 1, of the *Charter and Bylaws of the Boy Scouts of America*, No. 4491.)

The following statement of religious principles uses the *Charter and Bylaws* as a reference:

1. All those registered in Scouting must subscribe to the religious principles stated in the *Charter and Bylaws*, the Cub Scout Promise, the Scout Oath or Promise, and the Explorer Code. They are stated on the membership application for both youth and adults. These commitments are involved: Duty to God, reverence toward God, fulfillment of religious duties, and respect for the religious convictions of others.
2. The BSA does not define what constitutes duty to God or the practice of religion. This is the responsibility of parents and religious leaders.
3. The BSA does not require membership in a religious organization or association for enrollment in the movement. It does require subscription to the "duty to God" concept.

4. The BSA does strongly encourage membership and participation in the religious programs and activities of an organized religious body.

All clergy, regardless of the level of authority, expect us to know and live up to these principles, exemplifying them in our daily lives. In addition, this philosophy must run through the specific Cub Scout, Boy Scout, Varsity Scout, and Explorer programs as they relate to the religious organizations chartered to use the Scouting program.

Become familiar with and be comfortable in the use of titles and terms related to specific faiths. This relates to all religious recognition programs on a denominational basis.

Know the aims and objectives of each denomination. It is impossible to give service to a unit without understanding what they are trying to accomplish with their youth. Be sure to commend the religious leaders who are using the Scouting program as an integral part of their youth ministry, apostolate, or service. They are doing a great job for youngsters.

Use Proper Approach and Marketing Techniques

Your first call on the clergy is to get acquainted. They may not adopt Scouting on your first visit. High-pressure sales methods are to be avoided if you are to come in good standing. Recognize that all religious groups are concerned about four areas of ministry where BSA has resources to offer:

Concern

- Family
- Outreach

- Youth
- Lay Leader Development

Resource

- Cub Scouting
- Boy Scouting/Varsity Scouting
- Exploring
- Volunteer Training

During this cultivation period, volunteer Scouters should be cultivating lay members of the organization (parents of prospective members), and encourage them to visit with the head of the institution from within about the values of Scouting, including their support.

* * * *

Community Organizations

In addition to the role it has played in religious and educational organizations, the Scouting program has been accepted and used successfully by many other community organizations. Included are service clubs, fraternal orders, veterans' associations, the armed services, businesses, industries, labor unions, government agencies, urban, low-income, inner-city, and many other locally and nationally concerned groups and agencies. These organizations exist in the cities, in suburbia, in rural areas — wherever there are people. They serve many purposes. Scouting helps them achieve their objectives.

Many of these organizations are national and even international in scope. Since its earliest days in the U.S., groups like community service organizations have had a hand in the development of the Scouting movement. All of these and many of their counterparts have been designated national chartered organizations of the BSA. In nearly every case, agreement has been reached through which the national chartered organization establishes a plan for the use of the Scouting program that emphasizes the organization's basic interests. Many assign responsibility for supervision of Scouting to a special national committee, publish their own Scouting promotional literature, and commend their local affiliates for successful operation of Scouting units.

To help any group establish Scouting as all or part of its youth program we need to know the following:

1. The organization's objectives
2. The organization's basic structure, titles, and terminology

3. Names of key people in the group
4. Something of the group's history and current mood

With this information we can build a compelling case for use of the Scouting program by nearly every local affiliate of a national chartered organization, as well as many purely local groups.

Progress and potential can be measured with any organization by asking the following questions:

1. How many local affiliates are in the district?
2. How many of these are using the Scouting program?
3. Does the organization have a program of commendation of local groups in their successful use of Scouting?

Community Relationships

About on third of all Scouting units are operated by community organizations that are not primarily religious or educational. For convenience, and because of some common characteristics, these organizations have been grouped as follows:

1. Civic service clubs
2. Fraternal orders
3. Veterans' military groups
4. Labor organizations

Civic/Service Clubs

Civic and service clubs stress participating citizenship and youth projects. These clubs operate many Scouting units. They are good sources of district and council leadership.

They have money and will spend it for projects that can be identified with their clubs. They give leadership to camporees, Scoutoramas, Scouting shows, and Scout camps. Each local service club has a committee responsible for projects related to youth. Scouting is a major youth activity of almost all service clubs.

Usually the Scouting committee is a subcommittee of the youth committee, and membership of the Scouting committee is continued and not changed every year. The approach to the club should be through the club president and the chairman of the youth committee.

* * * *

- The Veterans of Foreign Wars of the United States (VFW) and its auxiliary is one of the oldest of the veterans' organizations, dating back to 1899. It has an aggressive national youth activities program which has included Scouting almost from Scouting's beginnings in the U.S.
- Disabled American Veterans (DAV), sensitive to the problems of youth with handicaps, has funded major emphasis on Scouting for the Handicapped since 1970. Thousands of handicapped youth have benefited. Many DAV chapters also have organized units for handicapped boys.
- American Veterans of World War II and Korea was organized in 1944. In 1956, AMVETS made Scouting its major youth program and appointed a special national Scouting committee. Each post is urged to have Scouting units.

Other veterans' and military organizations that have endorsed Scouting and urge their local posts to assist with Scouting locally are:

Air Force Association
Association of U.S. Army
Catholic War Veterans
Fleet Reserve Association
Jewish War Veterans
Marine Corps League
Military Order of the Purple Heart
National Sojourners
Navy League
Reserve Officers Association
Retired Officers Association

The Military

Scouting can be an outstanding youth activity at a military installation. It is frequently given personal leadership and endorsement by the facility commanders. Unit charters may be held by military clubs, by the personnel themselves, or by nearby civilian institutions. Facilities are available for council and district events, and military personnel serve Scouting in many capacities. Many Scouts, Explorers, and Scouters assigned to installations wait for an invitation to renew or to continue their Scouting affiliation.

Military reserve and National Guard groups support Scouting in various ways. Many installations have equipment and personnel for Explorer specialty posts.

* * * *

Organized Labor

Among organizations, the labor movement has the largest potential for supporting the Scouting program and operating BSA units. There are more than 50,000 locals of various labor organizations throughout the United States, and most have union halls or access to meeting facilities. Consider the latest figures, which deserve attention even though they are necessarily partial. (The first number indicates those AFL-CIO locals currently active in the Federation's statewide labor council, and thus does not cover some affiliates' locals or any of those of independent groups. The second number shows the AFL-CIO local central labor councils in each state.)

Number of Local Unions and Central Bodies by State Within Regions (as of August 1987)

NORTHEAST REGION

Connecticut	445/15
Maine	170/3
Massachusetts	699/14
New Hampshire	122/4
New Jersey	657/15
New York	2302/31
Pennsylvania	1616/46
Rhode Island	266/4
Vermont	55/5
TOTAL	**6332/136**

NORTH CENTRAL REGION

Colorado	216/6
Kansas	209/8
Minnesota	623/26
Missouri	383/10
Montana	180/12
Nebraska	205/7
North Dakota	87/5
South Dakota	64/6
Wyoming	53/5
TOTAL	**2020/79**

SOUTHEAST REGION

Alabama	432/10
Delaware	79/1
Florida	339/16
Georgia	209/9
Kentucky	333/13
Maryland/DC	335/5
Mississippi	204/12
North Carolina	248/17
South Carolina	139/6
Tennessee	324/7
Virginia	308/11
TOTAL	**2950/102**

SOUTH CENTRAL REGION

Arkansas	218/13
Louisiana	294/12
New Mexico	145/6
Oklahoma	173/8
Texas	579/31
TOTAL	**1409/70**

EAST CENTRAL REGION

Illinois	1700/35
Indiana	654/27
Iowa	312/15
Michigan	1509/32
Ohio	1525/49
West Virginia	309/15
Wisconsin	1289/40
TOTAL	**7298/213**

WESTERN REGION

Alaska	28/6
Arizona	148/6
California	1089/26
Hawaii	38/1
Idaho	119/9
Nevada	61/3
Oregon	255/13
Utah	99/3
Washington	454/19
TOTAL	**2291/84**

* * * *

Essential Tools

* * * *

School Night for Scouting (Cub Scouting)

This recruiting technique is designed primarily to place boys in Cub Scout packs of their choice. Experience has shown it to be less effective for Boy Scout recruiting, but with proper planning, it will work. It's a one-night stand, with four key assignments:

- *Coordinator* — has charge of session at school
- *Commissioner* — gets his units there
- *Unit leaders* — sign up boys
- *Organizer* — begins the steps to start a new unit for non-assigned boys

Boys attending are signed up by leaders, and parents are recruited for unit committee roles by Scouting coordinators or other representatives from the chartered organizations involved.

The School Night saves time for professionals and volunteers. When done on a councilwide scale, it has the magnitude to interest newspapers, radio, and television.

School Night requires adult volunteers' assistance and thus becomes a valuable means of recruiting new people to Scouting. Reference: *School Night: A Guide for Councils and Districts*. No. 3085.

National Chartered Organizations

Community and Fraternal

Organization	Unit	Contact
American Legion	Post	Commander
AMVETS	Post	Commander
Benevolent and Protective Order of Elks	Lodge	Exalted Ruler
Boys' Club	Club	Executive Director
Civitan	Club	President
Disabled American Veterans	Chapter	Commander
Fraternal Order of Eagles	Aerie	Worth President or Secretary
Future Farmers of America	Chapter	FFA Adviser
Grange, The	Grange	Master
Independent Order of Odd Fellows	Lodge	Noble Grand
Izaak Walton League of America	Chapter	President
Jaycees	Chapter	President
Kiwanis	Club	President
Knights of Columbus	Council	Grand Knight
Lions	Club	President
Loyal Order of Moose	Lodge	Secretary or

Organization	Unit	Contact
		Governor
National Guard	Armory	Commander
Veterans of Foreign Wars	Post	Commander
Optimists	Club	President
Organized Labor	(see section on organized labor)	
Parent-Teacher Associations	Unit	President
Rotary	Club	President
Serra International	Club	President (Board of Trustees)
Toastmasters	Club	President
U.S. Air Force	Command	Commanding Officer
U.S. Army	Command	Commanding Officer
U.S. Coast Guard	District	Commanding Officer
U.S. Navy and Marines	Command	Commander
Veterans of Foreign Wars	Post	Commander

ADDITIONAL ORGANIZATIONS AND SUPPORTERS OF SCOUTING

Active 20-30 International—Sacramento, Calif.
Aircraft Owners and Pilots' Association—Bethesda, Md.
Air Force Association—Washington, D.C.
Altrusa International—Chicago, Ill.
Ambucs, National—High Point, N.C.
American Bar Association—Chicago, Ill.
American Camping Association—Martinsville, Ind.
American Dental Association—Chicago, Ill.
American Farm Bureau Federation—Chicago, Ill.
American G.I. Forum—Albuquerque, N.M.
American Hospital Association—Chicago, Ill.
American Library Association—Chicago, Ill.
American Medical Association—Chicago, Ill.
American National Red Cross—Washington, D.C.
American Society of Dentistry for Children—Chicago, Ill.
Apostolic Church
Associated General Contractors of America—Washington, D.C.
Association of the U.S. Army—Arlington, Va.
B'nai B'rith—Washington, D.C.
Bureau of Indian Affairs—Washington, D.C.
Catholic Knights of St. George—Pittsburgh, Pa.
Catholic War Veterans—Washington, D.C.
Churches of Christ
Church of Peace
Chinese-American Civic Councils—San Francisco, Calif.
Community Service Organization—Washington, D.C.
Congregational Church

Cooperative League, U.S.A.—Washington, D.C.
Cosmopolitan International—Overland Park, Kan.
Federation of Islamic Associations in the U.S. and Canada—New York, N.Y.
Fleet Reserve Association—Washington, D.C.
Foursquare Gospel, International Church of the—Los Angeles, Calif.
Free Methodist Church of North America—Winona Lake, Ind.
Frontiers International—Philadelphia, Pa.
General Aviation Manufacturers Association—Washington, D.C.
General Federation of Women's Clubs—Washington, D.C.
Gyro International—Painesville, Ohio
High Twelve International—St. Louis, Mo.
Improved B.P.O. Elks of the World—Winton, N.C.
Independent Order of Odd Fellows—Baltimore, Md.
International Order of the Alhambra—Baltimore, Md.
Japanese-American Citizens League—San Francisco, Calif.
Junior Engineering Technical Society—New York, N.Y.
Knights of Pythias—Stockton, Calif.
League of United Latin American Citizens (LULAC)—Washington, D.C.
Marine Corps League—Arlington, Va.
Mennonite Church—Lombard, Ill.
Moravian Church of America
  Northern Provincial Synod—Bethlehem, Pa.
  Southern Provincial Synod—Winston Salem, N.C.
National Association of Accountants—New York, N.Y.
National Association for the Advancement of Colored People—New York, N.Y.
National Association of Home Builders—Washington, D.C.
National Bowling Council—Washington, D.C.

National Congress of Puerto Rican Volunteers—Mount Vernon, N.Y.
National Council of La Raza—Washington, D.C.
National Federation of Business and Professional Women's Clubs—Washington, D.C.
National Safety Council—Chicago, Ill.
National Society of Professional Engineers—Washington, D.C.
National Sojourners—Alexandria, Va.
National Tennis Foundation and Hall of Fame—New York, N.Y.
National Urban League—New York, N.Y.
Navy League—Washington, D.C.
North American Hindu Association—Plymouth, Mich.
Open Bible Standard Churches, Inc.—Des Moines, Iowa
Order of United Commercial Travelers—Columbus, Ohio
Parents Without Partners, Inc.—Washington, D.C.
Pentecostal Holiness Church—Oklahoma City, Okla.
Pilot Club International—Macon, Ga
Professional Golfers Association of America—Palm Beach Gardens, Fla.
Reserve Officers Association—Washington, D.C.
Roundtable International—Fort Collins, Colo.
Seventh-day Adventists—Washington, D.C.
Soaring Society of America—Los Angeles, Calif.
Soroptimist International of the Americas—Philadelphia, Pa.
U.S. Coast Guard Auxiliary—Washington, D.C.
Young Men's Christian Association—Chicago, Ill.
Zonta International—Chicago, Ill.
Zoroastrian Association—Spotswood, N.J.

A Sampling of Chartered Organizations Serving Children, Youth, and Families with the Program of the Boy Scouts of America

BUSINESS AND INDUSTRY
Aluminum Company of America
AT&T
American Airlines, Inc.
Amoco Corporation
Burlington Northern Inc.
Corning Glass Works
Dow Chemical Co.
Eastman Kodak Co.
Ford Motor Co.
General Electric Co.
General Motors Corp.
The Goodyear Tire & Rubber Company
Hewlett-Packard Co.
Honeywell Inc.
International Business Machines Corp.
J. C. Penney Company, Inc.
McDonnell-Douglas Corp.
PPG Industries, Inc.
Rockwell International Corp.
Tandy Corp.
Upjohn Co.
USX Corporation
Westinghouse Corporation

FACT SHEET – COMMUNITY ORGANIZATIONS AND THE BOY SCOUTS OF AMERICA
(excerpts)

COMMUNITY
Air Force Association
Alpha Phi Alpha
American Bar Association
American Legion, The
American Red Cross
AMVETS (American Veterans of WWII, Korea, and Vietnam)
Boys Clubs of America
Civil Air Patrol
Civitan International
Community Centers
Conservation Clubs
DAV (Disabled American Veterans)
Eagles, Fraternal Order of (F.O.E.)
Economic Opportunity Commission
Elks, Benevolent and Protective Order of (B.P.O.E.)
Exchange International
Farm Bureau Federation, American
Fire Chiefs, International Association of (I.A.F.C.)
Fire Departments
4-H
Future Farmers of America (F.F.A.)
Grange National
Hospitals, Medical & Professional,

Engineering Societies
Housing Projects
Indian Affairs, American Association on
Indian Tribal Councils
Izaak Walton League of America
Jaycees, United States
Job Corp Centers
Kiwanis International
Knights of Pythias
Lions International
Masonic Order
Eastern Star Order of
Military Reserves
Moose Loyal Order of
National Guard Army and Air
Neighborhood Associations
Odd Fellows Independent Order of
Optimist International
Parents Without Partners
Police Departments
Power Squadrons
Rotary International
Roundtable International
Runtan National
Sertoma International
Sons of the American Revolution
U.S. Air Force
U.S. Army
U.S. Coast Guard
U.S. Coast Guard Auxiliary
U.S. Marine Corps
U.S. Navy

VFW (Veterans of Foreign Wars and Auxiliaries)
Western Electric
Women's Clubs
YMCA (Young Men's Christian Association)
YMHA (Young Men's Hebrew Association)
YWCA (Young Women's Christian Association)

EDUCATION
Independent Schools, National Association of
PTA (National Congress of Parents and Teachers)
Private Schools
Public Schools

LABOR
AFL-CIO (American Federation of Labor and
Congress of Industrial Organization)
Automobile, Aerospace & Agricultural
Implement Workers of America
International Union, United
Boilermakers, Iron Ship Builders,
Blacksmiths, Forgers and Helpers of
America, International Brotherhood of
Communications Workers of America
Electronic, Electrical, Salaried, Machine and
Furniture Workers, International Union of
Electrical Workers, International Brotherhood of
Engineers, International Union of Operating
Fire Fighters, International Association of
Food and Commercial Workers International
Union, United
Glass, Pottery, Plastics and Allied Workers
International Union

Industrial Workers of America, International Union, Allied
Iron Workers, International Association of Bridge, Structural and Ornamental
Letter Carriers, National Association of
Machinists and Aerospace Workers, International Association of
Molders and Allied Workers Union, International
Oil, Chemical and Atomic Workers International Union
Paperworkers International Union, United
Plumbing and Pipe Fitting Industry of the United States and Canada, United Association of Journeymen and Apprentices of the
Postal Workers Union, American
Rubber, Cork, Linoleum and Plastic Workers of America, United
Steelworkers of America, United
Teachers, American Federation of
United Industrial Workers of North America
Seafarers International Union of North America
Education Association, National
Teamsters, Chauffeurs Warehousemen, Helpers of America, International Brotherhood of

RELIGIOUS
African Methodist Episcopal Church
African Methodist Episcopal Zion Church
Armenian Church of North America

Assembly of God Church
Baha'i Faith
Baptist Churches
American Baptist Association
American Baptist Churches in USA
General Association of Regular Baptists
Primitive Baptist
Baptist Conventions
National Baptist Convention of America
National Baptist Convention USA Inc.
Progressive National Baptist Convention, Inc.
Southern Baptist Convention
B'nai B'rith
Brethren, Church of the
Buddhist Churches of America
Byzantine Rite Catholic Church
Catholic Church (Roman)
Catholic Organizations
Catholic Parent Organization, National Forum of
Holy Name Society (Roman Catholic)
Knights of Columbus
Catholic Youth Organization
Catholic War Veterans
Serra International
Christian Church (Disciples of Christ)
Christian and Missionary Alliance Church
Church of Christ
Church of Jesus Christ of Latter-day Saints (Mormon)
Church of God
Congregational Church

Episcopal Church, The
Evangelical Churches
Federation of Islamic Associations in the
and Canada
First Church of Christ. Scientist
Greek Orthodox
Jehovah's Witnesses
Jewish Synagogues and Centers
Jewish War Veterans
Lutheran Churches
Evangelical Lutheran Church in
America, The
Lutheran Church, Missouri Synod, The
Mennonite Church
Methodist Church, The United
Moravian Church in America
Nazarene, Church of the
Orthodox Churches
Pentecostal Churches
Presbyterian Church (USA)
Cumberland Presbyterian Church
Reformed Church in American
Religious Society of Friends (Quakers)
Reorganized Church of Jesus Christ of Latter
Day Saints
Salvation Army, The
Seventh Day Adventists
Unitarian Universalist Association

THE CHARTERED ORGANIZATION REPRESENTATIVE

(excerpts)

* * * *

Council/Chartered Organization Responsibilities

The Boy Scouts of America is an educational resource program. It charters community or religious organizations or groups to use Scouting as part of their service to their own members, as well as the community at large.

The chartered organization agrees to

- Conduct the Scouting program according to its own policies and guidelines as well as those of the Boy Scouts of America.
- Include Scouting as part of its overall program for youth and families.
- Appoint a chartered organization representative who is a member of the organization and will represent it to the Scouting district and serve as a voting member of the local council. **(The chartered organization head or chartered organization representative must approve all leader applications.)**
- Select a unit committee of parents and members of the chartered organization (minimum of three) who will screen and select unit leaders who meet the organization's standards as well as the leadership standards of the BSA. **(The committee chairman must sign all leadership applications.)**

- Provide adequate facilities for the Scouting unit(s) to meet on a regular schedule with time and place reserved.
- Encourage the unit to participate in outdoor experiences, which are vital elements of Scouting.

The BSA local council provides the support services necessary to help the chartered organization succeed in their use of the program. The responsibilities of both the BSA local council and the chartered group are described below.

The council agrees to

- Respect the aims and objectives of the organization and offer the resources of Scouting to help in meeting those objectives.
- Provide year-round training, service, and support to the organization and its unit(s).
- Provide training and support for the chartered organization representative as the primary communication link between the organization and the BSA.
- Provide techniques and methods for selecting quality unit leaders and then share in the approval process of those leaders. **(A council representative must sign all leader applications.)**
- Provide primary general liability insurance to cover the chartered organization, its board, officers, chartered organization representative, and employees against all personal liability judgments. This insurance includes attorney's fees and court costs as well as any judgment brought against the individual or organization. Unit leaders are covered in excess of any personal coverage they might have, or, if there is no personal coverage, the

BSA insurance immediately picks them up on a primary basis.

- Provide camping facilities, service center, and a full-time professional staff to assist the organization in every way possible.

* * * *

Announcements of Meetings for Prospective Cub Scouts

[LOGO OMITTED]

Step into the Exciting World of CUB SCOUTING

[PICTURE OMITTED]

FOR FUN AND ADVENTURE

COME JOIN THE CUB SCOUTS

WHEN: NOVEMBER 18, 1992

WHERE: GREGORY SCHOOL

TIME: 7:30 P.M.

For more information contact Magne Gundersen, 531-3636

[LOGO OMITTED]

[LOGO OMITTED]

Meet New Friends in Tiger Cubs, BSA

[PICTURE OMITTED]

FOR FUN AND ADVENTURE

COME JOIN THE CUB SCOUTS

WHEN: NOVEMBER 18, 1992

WHERE: GREGORY SCHOOL

TIME: 7:30 P.M.

For more information contact Magne Gundersen, 531-3636

[LOGO OMITTED]

You Can Be A Cub Scout.

[PICTURE OMITTED]

Bring Your Parents And Be Our Guest

LAKEWOOD PREP

DECEMBER 4, 1992 - 7:00 P.M.

Come find out about an exciting program happening right at your school. Give yourself the opportunity for a sharing, learning and growing experience. Meet new people and be part of the action.

Press Release Announcing School Night for Scouting by Monmouth Council

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[LOGO OMITTED]

MONMOUTH COUNCIL BOY SCOUTS OF AMERICA
P. O. Box 188
Oakhurst, N. J. 07755
201-531-3636

Contact: Jeffrey J. Rand

Field Director

FOR IMMEDIATE RELEASE

MONMOUTH COUNCIL LAUNCHES SCHOOL NIGHT FOR SCOUTING

Hundreds of boys in Monmouth County will go to school twice on Thursday, September 24th, returning that evening to sign-up for Scouting.

In cooperation with the Monmouth Council, Boy Scouts of America, over 39 area school districts will be hosting the School Night for Scouting at participating schools.

Robert Kibbler, Assistant Principal at the Neptune Middle School serves as this year's School Night for Scouting chairman with the support of recently retired County School Superintendent Milton G. Hughes who serves as Monmouth Council Vice President for Membership.

The Boy Scouts of America offers programs for boys of all ages from first grade to high school. Cub Scouting is for

boys in second through fifth grades and is family oriented. Cub Scouts engage in a number of worthwhile activities designed to help them grow in character.

The Tiger Cub program is the newest link to Cub Scouting and offers an introduction to Scouting for first grade boys. Tiger Cubs participate with adult partners by learning to live the Tiger Cub motto - Search, Discover, and Share.

Boy Scouting, for boys in sixth grade and above (ages 11-17), provides a challenging program of outdoor living skills, hobby interests, and personal and social development. Boy Scouts learn to become productive citizens, while practicing self-reliance and leadership skills.

Exploring, which will not be a part of the school night program, is another phase of Scouting for high school age youth. Both boys and girls join posts sponsored by local businesses, religious institutions, or civic clubs. These posts explore career, hobby, or outdoor interests. Most Explorer posts serve a specific interest and cooperate with local school guidance departments to recruit members.

Flyers will be sent home with students the week of September 14th with times and locations.

For information on School Night for Scouting or any Scouting program, please call the Monmouth Council at 908-531-3636.

FACT SHEET

BSA AT A GLANCE

PURPOSE

The purpose of the Boy Scouts of America, incorporated on February 8, 1910, and chartered by Congress in 1916, is to provide an educational program for boys and young adults to build character, to train in the responsibilities of participating citizenship, and to develop personal fitness.

CHARTERED ORGANIZATIONS

Community groups receive national charters to use the Scouting program as a part of their own youth work. These groups, which have goals compatible with those of the BSA, include religious, educational, civic, fraternal, business, and labor organizations, governmental bodies, corporations, professional associations, and citizens' groups.

PROGRAM

Tiger Cubs, BSA. A 1-year program for first-grade (or 7-year-old) boys and their adult partners that stresses equal participation. The boy and adult meet weekly for family activities and monthly for an activity with other Tiger Cubs and adults in their group.

Cub Scouting. A family- and home-centered program for boys who are in second through fifth grades (or 8, 9, and 10 years old). When they enter the fourth grade, they can become Webelos Scouts and prepare to become Boy Scouts.

Boy Scouting. A program for boys 11 through 17 designed to achieve the aims of Scouting through a vigorous outdoor

program and peer group leadership with the counsel of an adult Scoutmaster. (Boys also may become Boy Scouts if they have earned the Arrow of Light Award or have completed the fifth grade.)

Varsity Scouting. An active, exciting program for young men 14 through 17 built around five program fields of emphasis: advancement, high adventure, personal development, service, and special programs and events.

Exploring. A contemporary program for young men and women ages 14 through 20 that provides opportunities to participate in career or recreational programs in association with business and community organizations. Special-interest posts cover more than 100 careers. Career Awareness Exploring provides a series of career seminars during school time.

MEMBERSHIP AND UNITS

Membership since 1910 totals more than 82 million. As of December 31, 1990, membership was 5,448,069.

Youth Members

Tiger Cubs	345,790
Cub Scouts	1,831,647
Boy Scouts	958,490
Varsity Scouts	59,758
Explorers	355,821
Career Awareness Explorers	741,105
Lone Scouts	381
	4,292,992

Adult Members

Cub Scout leaders	566,267

Boy Scout leaders	402,920
Varsity Scout leaders	18,033
Explorer leaders	80,696
Career Awareness Explorer leaders	10,540
Council Scouters	76,621
	1,153,077

Units

Cub Scout packs	53,579
Boy Scout troops	46,466
Varsity Scout teams	5,894
Explorer posts/ships	20,090
Career Awareness Explorer posts	4,939
	130,968

VOLUNTEER LEADERS

Volunteer adult leaders serve at all levels of Scouting in 407 local councils, 36 areas, and 5 regions, and nationally with volunteer executive boards and committees providing guidance.

Each autonomous local council is chartered by the BSA, which provides program and training aids along the guidelines established by the national Executive Board and the national charter from Congress.

NATIONAL ACTIVITIES

Cub Scouting continues to strengthen the tie of the family in Scouting and to encourage physical fitness through the Cub

Scout sports emphasis, and more than 2,200 Cub Scout day camps.

In 1991, Cub Scouting introduces Ethics in Action, a program designed to incorporate the latest knowledge in child development in a systematic process to teach ethical behavior.

Boy Scouts and Varsity Scouts have many special activities available to them, such as camporees, more than 500 summer camps, Scouting shows, and national jamborees. The Order of the Arrow, the national brotherhood of honor campers, recognizes those Scout campers who best exemplify the Scout Oath and Law in their daily lives, and it has local lodge, section, and national meetings. Those who have become Eagle Scouts, the highest advancement award in Scouting, may join the National Eagle Scout Association. All camps are inspected and accredited annually by teams of trained volunteers to ensure the health, safety, and quality of program for campers.

Exploring holds a biennial national conference for youth and adult members that offers workshops and activities on careers, leadership, sports, outdoor adventure, and personal skills. The biennial national Law Enforcement Exploring conference provides competition, training, demonstrations, program exchanges, and career information in this field. An annual mock-trial competition provides a national challenge for Explorers interested in the legal field.

Scouting Anniversary Celebrations, during February, include observance of the BSA's February 8 birthday, Scout Sabbath, and Scout Sunday. Unit activities feature blue and gold banquets, courts of honor, and open house meetings.

Cub Scouts, Boy Scouts, Varsity Scouts, and Explorers participate in Scouting Environment Day in April and Scouting Energy Day in October. Explorers and older Boy Scouts have a wide variety of exciting outdoor experiences available at the four national high-adventure areas located in Minnesota (with satellites in northern Wisconsin, Manitoba, and Ontario), Florida, Maine, and New Mexico. Volunteer leaders may attend the Philmont Training Center in New Mexico each summer for a weeklong training conference.

NATIONAL GOOD TURNS

The Good Turn remains an important part of Scouting. It can be a simple daily act of assistance from an individual youngster, or a coordinated national effort. Scouting for Food is the current national Good Turn.

PUBLICATIONS

The Boy Scouts of America publishes three magazines for its members: *Boys' Life*, for all boys, once a month, *Exploring*, a magazine for young men and women and their Exploring leaders, four times a year, and *Scouting*, for all registered adults in Cub Scouting, Boy Scouting, and Exploring, six times a year.

In addition, handbooks for all phases of the Scouting program are published, as well as more than 100 merit badge pamphlets for Boy Scouts, leader books, training pamphlets, several program helps booklets for unit leaders, and other literature for use by youth members, adult leaders, and parents.

FINANCIAL SUPPORT

The national council is supported largely through the annual fees paid by all members and service fees paid by local councils, an annual giving campaign among national employees and selected volunteers, income from the sale of Scouting equipment, bequests, and special gifts. Local councils are supported by communities through the United Way, the annual sustaining membership enrollment (SME), friends of Scouting, special events, investment income, bequests, endowment gifts, and special contributions.

On the unit level, chartered organizations that use the Scouting program provide meeting places and often furnish program materials and other facilities. Youth members help to pay their own way by paying dues to their pack, troop, team, or post treasuries and through approved money-earning projects.

1991 Printing

SUPERIOR COURT OF NEW JERSEY
CHANCERY DIVISION, MONMOUTH COUNTY

Civil Action No. Mon C 330-92

JAMES DALE,

Plaintiff,

v.

THE BOY SCOUTS OF AMERICA
and THE MONMOUTH COUNCIL,
BOY SCOUTS OF AMERICA,

Defendants.

AFFIDAVIT OF JAMES DALE IN SUPPORT
OF MOTION FOR SUMMARY JUDGMENT

STATE OF NEW YORK)
: ss.:
COUNTY OF NEW YORK)

JAMES DALE, being duly sworn, deposes and says:

1. I am the plaintiff in the above-captioned litigation and submit this affidavit in support of my motion for summary judgment.

2. I am a 23-year-old recent college graduate residing in Port Monmouth, New Jersey. From September 1978, when I became a Cub Scout, until my sudden expulsion in the summer of 1990, I was a member in good standing of Boy

Scouts of America ("BSA") and Monmouth Council, BSA ("Monmouth Council").

3. I became a Cub Scout at the age of eight because my older brother, who was already a Cub Scout, my mother, who had been a Den Mother, and my father, who was a Troop Committee member, encouraged me to become involved in Scouting. I was an enthusiastic Cub Scout, regularly attending meetings of my Cub Scout Pack in a local public school, and establishing friendships with other Scouts in my community. Although my brother ended his involvement with Scouting after several years, I liked being a Scout and decided to continue my involvement with Scouting as a youth member of BSA.

4. Scouting appealed to me for many reasons. Many of my friends were Scouts, and Scouting was a visible and significant presence in my community. Because BSA has a policy of including all boys -- from every race, religion, and socioeconomic class -- I was able through Scouting to interact with people from diverse backgrounds. BSA's policy of recruiting members from all walks of life taught me a great deal about tolerance of others. In addition, I admired the purposes for which BSA stands -- teaching young people outdoor and camping skills, developing their leadership abilities and sense of community responsibility, and providing them with the tools to make moral choices over the course of their lives.

5. As a Scout, I promised to live by the Scout Oath, which provides:

On my honor I will do my best
To do my duty to God and my country and
to obey the Scout Law;
To help other people at all times;
To keep myself physically strong, mentally
awake, and morally straight.

I believed that the Scout Oath stood for my commitment to live an honorable life, to set high standards for myself, and to do my best to serve others. In my more than twelve years as a member of BSA, I strove never to do anything inconsistent with the values embodied in the Scout Oath.

6. As a member of BSA, I also pledged to uphold the Scout Law, which provides:

A Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent.

I understood the Scout Law to represent the high ideals Scouting encouraged each of its members to achieve. In all my years in Scouting, I always tried to live in accordance with the Scout Law and to adhere to the values embodied in it.

7. As I grew older, my commitment to Scouting deepened. In my adolescence, Scouting became the most important extracurricular activity in which I was involved. Scouting gave me the opportunity to meet and form friendships with other boys in my community; provided me with a sense of responsibility about my place in the community; enabled me to develop leadership qualities and gain self-confidence; allowed me to learn about camping and to enjoy the outdoors; and taught me how to deal with the ethical choices I encountered as an teenager.

8. Because of all the advantages I gained from being a Scout, and because of how committed I was to Scouting, I began to devote more time and effort to Scouting. During this time, I devoted approximately ten hours every week to Scouting activities. My pursuit of excellence in Scouting was rewarded with numerous honors and awards -- including all seven Scouting Achievement Badges, given in recognition of an advancement in Scouting rank: the Boy Scout Badge, the Tenderfoot Badge, the Second Class Badge, the First Class Badge, the Star Badge, the Life Badge, and the Eagle Scout Badge.

9. Scouting also offered me the opportunity to learn about various subjects and skills. During my Scouting career, I was awarded thirty Merit Badges -- signifying my completion of an intensive study course designed by BSA -- in the following areas:

Astrology
Camping
Citizenship in the Community
Citizenship in the Nation
Citizenship in the World
Communications
Environmental Science
Fish & Wildlife Management
Forestry
Leatherwork
Mammals
Pioneering
Personal Management
Reptile Study
Safety
Sports
Wilderness Survival

Basketry
Canoeing

Cooking
First Aid

Indian Lore
Lifesaving
Music
Personal Fitness
Orienteering
Rowing
Small Boat Sailing
Swimming
Wood Carving

I also received the Arrow of Light Award and the World Conservation Award, recognizing my awareness of the environment and my concern for the protection of wildlife. These achievements testify to my unfailing commitment to Scoutcraft and to BSA and to my status as an exemplary Scout. A true and correct copy of a summary of my Scouting achievements is attached hereto as Exhibit A.

10. My willingness to devote time and effort to Scouting was also reflected in the various leadership positions I held while I was a Scout. In 1982, I was appointed Assistant Patrol Leader and, later, Patrol Leader in my troop. Patrol Leaders, who are chosen by all members of their Patrol, are responsible for organizing Patrol events, motivating fellow youth members and keeping the Patrol diary. I was a Bugler from 1984 through 1988, and a Junior Assistant Scoutmaster from 1985 through 1988. My responsibilities as Junior Assistant Scoutmaster included supervising and supporting other youth leaders and instructing youth members of the troop. Being a leader provided me with an opportunity to share my enthusiasm for and commitment to Scouting with others.

11. In June 1983, I was admitted to the Order of the Arrow -- the honor camping association of BSA. In the following years, I took my obligations as a member of the Order of the Arrow very seriously, and devoted a great deal of my time to fulfilling those responsibilities. As a result of my commitment to and hard work in the Order of the Arrow, I achieved the status of Ordeal Member and Brotherhood Member, and, in 1986, was elevated to the status of Vigil Honor -- the highest honor that the Order of the Arrow bestows upon its members for service to lodge, council, and Scouting.

12. From 1984 through 1988, I held a number of offices in the order of the Arrow, including: Ceremonies Chairman, where my responsibilities included inducting new members into Lodge, Ordeal and Brotherhood membership and challenging them to live up to the Scout Oath and the Scout Law; Banquet Chairman, where my responsibilities included coordinating the annual Lodge banquet and arranging for speakers at that event; Vigil Honor Chairman, where my responsibilities included reviewing the application of potential Vigil Honor members and inducting the few applicants selected into Vigil Honor membership; and Camping Promotions Chairman, where my responsibilities included recruiting new BSA youth members and encouraging them to take advantage of Monmouth council's activities and resources. In my capacity as Camping Promotions Chairman, I often used audiovisual and printed materials provided by Monmouth Council and BSA in my recruitment efforts.

13. In order to further improve and develop my leadership abilities, I attended various leadership training programs conducted by BSA, including Brownsea Junior Leader Training; an Order of the Arrow National Leadership Conference, held at Rutgers University in 1986; the annual leadership retreat for Order of the Arrow, Na-Tsi-Hi Lodge No. 71; and other leadership programs coordinated by Monmouth Council and BSA. The Order of the Arrow National Leadership Conference was an intensive program, conducted for selected youth leaders from across the country. The program lasted for several days, and included various training sessions, interaction with national leaders of the Order of the Arrow, ceremony competitions, Indian pageants, and camping activities.

14. I received additional honors in the Order of the Arrow, including three First Place honors for portraying the Character Meteu -- a key character in many Order of the Arrow ceremonies -- and a First Place honor in the Team Ordeal Ceremony, awarded to a team of which I was Chairman. Meeting my responsibilities as Ceremonies Chair and as a member of the Ordeal Ceremony Team was very important to me. I spent a great deal of time creating my costumes for Order of the Arrow Ordeal Ceremonies, including hours of research about authentic Native American dress and rituals. I often used personal funds and materials to make my costumes, and I spent considerable time and effort working on costumes for my Lodge and for other members of the Order of the Arrow as well.

15. As a result of my outstanding Scouting record, I was asked to speak on behalf of BSA at Scouting functions, including important fundraising events. On October 22, 1987, I was the featured youth speaker at the Joshua Huddy Distinguished Citizenship Award Dinner, an annual dinner held to solicit support for Monmouth Council. At the dinner, I spoke about what Scouting meant to me, my devotion to Scouting, and the many advantages I derived from being a Scout. A true and correct copy of the speech I delivered on October 22, 1987, is attached hereto as Exhibit B.

16. My career as a youth member of BSA culminated on July 19, 1988, when I was awarded my Eagle Scout Badge after completion of my Eagle Scout Project at Holmdel Park Activities Center. I was particularly proud of getting my Eagle Scout Badge because that achievement is attained by less than three percent of all Scouts. Men of great distinction, such as astronauts, U.S. Congressmen and business leaders

have been Eagle Scouts, and I was honored to be in their company. Because of my pride in my Eagle Badge, and in order to form friendships with other Eagle Scouts, I subsequently became a member of the National Eagle Scout Association.

17. In 1988, when I reached the age of eighteen, I was invited to put my leadership skills to further use by applying for adult me nbership in BSA as an Assistant Scoutmaster. A true and correct copy of my BSA adult membership application is attached hereto as Exhibit C. Assistant Scoutmasters are adults chosen to work with Scoutmasters in leading the activities of individual Scout troops. Assistant Scoutmasters are selected on the basis of their organizational and leadership abilities. My application for Assistant Scoutmaster was accepted and approved by Monmouth Council and BSA, and from that time I was employed as an Assistant Scoutmaster for Troop 73, which was supervised and controlled by Monmouth Council and BSA.

18. The control and supervision BSA and Monmouth Council exercised over the manner in which the Scouting program was implemented in Troop 73 was evident throughout my experience with Scouting, both as a Scout and Assistant Scoutmaster. For example, on one occasion BSA's district representative instructed the Scoutmaster of my troop to prohibit certain religious activities in the troop because they were inconsistent with the non-denominational policy of Scouting.

19. Like the Scoutmaster of my troop, as an Assistant Scoutmaster I worked under the control and direction of Monmouth Council and BSA, pursuant to the terms established by BSA in its publication The Scoutmaster

Handbook. I was reimbursed for expenses I incurred in fulfilling my responsibilities as Assistant Scoutmaster, and I received certain fringe benefits from BSA and Monmouth Council incident to my employment, including free BSA publications and free access to Scout camps. During my time as an Assistant Scoutmaster, I remained true to the values of Scouting that I had learned as a Scout, including honesty, trustworthiness, teamwork and commitment. As a leader, I tried to instill those values in the youth members in my troop. I strove as an Assistant Scoutmaster never to do or say anything inconsistent with the values embodied in the Scout Oath or the Scout Law.

20. As a Scout, and later as an Assistant Scoutmaster, I made a tremendous investment of time, energy and money to Scouting. I purchased uniforms, boots, tents, sleeping bags, mess kits, handbooks, belt buckles, patches, mugs, pens, knives, hats, and other equipment, and paid for camping trips and other Scouting activities in which I participated. I also had significant travel expenses because I often traveled to Scouting events throughout New Jersey and as far away as Toronto.

21. I attended troop meetings regularly throughout my Scouting years and frequently participated in special Scouting events, including the 1981 and 1985 National Jamborees. I also attended Scout Camp on numerous occasions at Quail Hill Scout Camp and Forestburg Summer Scout Reservation, where I was employed as a member of the Staff in 1985. I took time off from my summer jobs to attend Scout Camp, and forfeited the salary I would have earned had I not attended camp. I made this significant investment of time and energy in Scouting because I intended to be a Scoutmaster

after I graduated from college and believed that I would be a member of BSA and an adult leader for life.

22. I derived tremendous benefits and privileges from my investment in Scouting. I was proud to be an Eagle Scout and felt that my association with BSA had a positive impact on my status in the community. My Eagle Scout Award was recognized by my high school, my church and my community. The Middletown Township Fire Department presented me with a Certificate of Recognition, as did the Veterans of Foreign Wars of the United States and the Board of Chosen Freeholders of Monmouth County. The Mayor's office recognized my "Outstanding Service Rendered to the Community," and both the New Jersey General Assembly and the New Jersey Senate presented me with a Citation extending commendations and praise for reaching the rank of Eagle Scout. True and correct copies of the certificates and awards with which I was presented after becoming an Eagle Scout are attached hereto as Exhibit D.

23. The fact that I had been awarded the Eagle Scout Award was reported in several local newspapers, some of which published my picture, and my high school displayed articles about my achievement on the school bulletin board.

24. Because of the pride I had in my Scouting achievements, and because of the value I placed on being an Eagle Scout, I included information about my Scouting career on all my resumes, job, school and scholarship applications. I often spoke about my Scouting experience, and on at least one occasion, a prospective employer inquired specifically about my Scouting experience. I believed that my long-standing involvement in Scouting indicated to those considering my applications that I had gained a sense of community

responsibility and leadership ability, and was an important consideration in their evaluation of me.

25. I believe that the attributes and qualities I acquired through my involvement in Scouting enabled me to achieve success in other areas of my life. At the Marine Academy of Science & Technology -- a military academy in Sandy Hook, New Jersey, that I attended from 1984 until my high school graduation in June 1988 -- I achieved the military rank of Lieutenant Commander, the second highest cadet rank in the Naval Junior Reserve Officers' Training Corps, and the position of Company Commander. I was a member of the National Honor Society, and was one of the five students ranked at the top of my class academically.

26. The sense of civic responsibility instilled in me by Scouting inspired me to become more involved in my community and in my church. From 1985 to 1988, I was a member of King of Kings Lutheran Church youth group, and I assisted in teaching Sunday School at that church from 1985 to 1986.

27. In January 1993, I graduated from Rutgers College of Rutgers University ("Rutgers"), New Brunswick, New Jersey, with a Bachelor of Arts degree in Communications and Sociology. At Rutgers, I was a repre ntative of the student council and a member of The Cap and Skull Society, a group of eighteen seniors chosen from the entire graduating class of approximately 2,000 students for their leadership abilities and academic achievements. I received a four-year academic merit scholarship from the Citizen Scholarship Foundation, and was on the Dean's List two times.

28. During my tenure as a Scout, BSA and Monmouth Council made training courses available to troop leaders, such as the Wood Badge Training Course for adult Scouters and the Brownsea Training Program for youth members in leadership positions. Monmouth Council conducted district and council program events open to all troops, maintained troop rosters, supplied the year-round support services of commissioners and local council staff people, and provided a room where Order of the Arrow meetings regularly took place. Monmouth Council also ran a retail outlet that sold Scouting equipment and paraphernalia.

29. Throughout my Scouting years, BSA supplied recruiting posters and flyers to Scout troops for distribution in the community. BSA also provided many other program materials to my troops, including extensive literature and audiovisual presentations, some of which were used in the leadership training programs I attended. I regularly received from BSA an Eagle Scout newsletter, an Order of the Arrow newsletter and Scouting Magazine, a publication for adult BSA members, and I had a subscription, at half cost, to Boys' Life, a BSA publication for youth members. When I was an Assistant Scoutmaster, BSA and Monmouth Council provided me with the resources necessary for me to fulfill my responsibilities to BSA, including handbooks, training materials, magazines, annual activity planning packets, books and equipment.

30. In keeping with the Scouting philosophy that Scouting was for all boys, BSA and Monmouth Council frequently engaged in recruiting and other forms of solicitation to induce membership among the general population of young males in New Jersey. These recruiting

efforts included Scout fairs open to the public, displays of Scouting activities at schools, fairgrounds and churches, door-to-door canvassing, and distribution of fliers and billboards.

31. As a Scout, I was directly involved in these recruiting efforts: I sold Scout fair tickets to the general public and participated in activities and competitions at Scout fairs open to the public, where there were BSA recruitment and information tables. I was also involved in efforts to raise funds for Monmouth Council, including Easter candy sales campaigns and fundraising events, such as the Joshua Huddy Distinguished Citizenship Award Dinner, where I was the featured youth speaker.

32. I participated in "School Nights," when open troop meetings were held at schools to encourage students to join Scouting. School Nights are one of the special privileges afforded Monmouth Council and BSA in the New Jersey public schools. In addition, many Scouting troops, including my Cub Scout Troop, hold their weekly meetings at local public schools throughout New Jersey.

33. During my Scouting years, BSA and Monmouth Council regularly used public lands -- including parks, schools and fairgrounds -- in providing Scouting services and programs in New Jersey and for recruiting and recreational activities carried on throughout the State. My Scout troops used local camping facilities at the following public facilities: Allaire State Park; High Point State Park; Liberty State Park; Washington Crossing State Park; Turkey Swamp County Park, Monmouth County; Gateway National Recreation Area, Sandy Hook Park; Poricy Park, Middletown Township; Cheesequake State Park; Monmouth Battlefield State Park,

which was part of BSA's Historic Trails program at Quail Hill Scout Camp; and other community, state and national parks in New Jersey. In addition, my troops conducted Scouting events organized by Monmouth Council at the Freehold County Fairgrounds, Brookdale Community College and the Allaire Airport.

34. In 1981, I attended the National Boy Scout Jamboree (the "National Jamboree"), held at Fort A.P. Hill, Virginia, with my father. Four years later, I was selected as a Delegate to the 1985 National Boy Scout Jamboree, also held at Fort A.P. Hill. The National Jamboree, which is held every four years in order to promote the values of Scouting, is the largest camping event for youth in the world. The 1985 National Jamboree was the 17th largest community in Virginia and included a bus system, a postal service, fire stations, and daily newspaper. At the National Jamboree, I interacted with tens of thousands of Scouts and Scout leaders from around the nation and around the world.

35. At the National Jamborees I attended, there were U.S. Army personnel on the staff. In fact, I fulfilled certain requirements for the Machinery Merit Badge under the supervision of a Staff Sergeant in the U.S. Army. Many of the scheduled activities at the National Jamborees involved exhibits and programs administered by the U.S. military, including performances by marching bands, sports exhibitions, field kitchen demonstrations, and drill displays. The contribution of the U.S. armed forces was not limited to the participation of U.S. Army personnel in Scouting activities. At the National Jamboree, and at all the Scout Camps I attended, it was my experience that the U.S. government supplied surplus food -- including cheese,

peanuts, peanut butter and jam -- and other materials, such as tents, shovels, barrels and jeeps.

36. During my Scouting experience, my troops often participated in events with other troops from both within and outside Monmouth Council, including camping activities, Scout fairs and Klondike Derbies. Not all of my Scouting experience took place within the troops of which I was a member. I attended the National Jamboree without my troop, and on several occasions I attended Scout Camp without my troop. In addition, as a member of the Order of the Arrow, I worked regularly with members of other troops in planning ceremonies and other activities. As a delegate of my Lodge and Monmouth Council, I attended yearly 4-B Section Order of the Arrow Conclaves, where I interacted with members of many other troops from many other councils. I considered the opportunity to associate with Scouts from outside my troops to be one of the most valued privileges of my membership in Scouting -- a nationwide organization of more than 4 million.

37. As an undergraduate student at Rutgers, I first acknowledged, both to myself and to my friends and family, that I am gay. Although in retrospect I recognize that I had been gradually moving towards this realization throughout my adolescence, it was not until my first year in college that I came to think of myself as gay. Because of the Scouting

values of honesty, pride and self-confidence instilled in me, I did not hide the fact that I am gay from my friends on campus. Indeed, one of the campus organizations in which I became involved was the Rutgers University Lesbian and Gay Alliance (the "Alliance"). As a result of the leadership skills I had gained in Scouting, I eventually became co-president of the Alliance.

38. In early July 1990, I was interviewed by a reporter for the Newark Star-Ledger in connection with a seminar I attended at Rutgers on the psychological and health needs of lesbian and gay teenagers. An article entitled "Seminar addresses needs of homosexual teens," which identified me as Co-president of the Alliance, appeared in the Sunday, July 8, 1990 edition of the Newark Star-Ledger along with my picture. A true and correct copy of the July 8, 1990 Newark Star-Ledger article is attached hereto as Exhibit E.

39. On August 5, 1990, with no advance warning, I received a letter from Monmouth Council revoking my membership in Scouting. The letter from Monmouth Council was dated July 19, 1990 -- just days after my name and photograph appeared in the Newark Star-Ledger. A true and correct copy of the letter from James W. Kay dated July 19, 1990 is attached hereto as Exhibit F. The letter constituted the first communication, written or otherwise, between me and any representative of BSA or Monmouth Council regarding their decision to revoke my membership. Although it stated no reason whatsoever for the revocation, the July 19 letter advised me that I was entitled to review by the BSA's regional review Committee (the "Review Committee") of the revocation of my membership. The July 19 letter referred me to the "Procedure for Requesting Review of Registration Decision," attached to the letter (the "Review Procedure"), which provided that I had a right to attend a hearing before the Review committee concerning my revocation. A true and correct copy of the document explaining the Review Procedure, attached to the July 19 letter from James W. Kay, is attached hereto as Exhibit G.

40. On or about August 8, 1990, I sent a letter to Monmouth Council requesting an explanation for the revocation of my membership in Scouting. A true and correct copy of my letter to Monmouth Council is attached hereto as Exhibit H. By letter dated August 10, 1990, Monmouth Council responded that my membership had been revoked because of my sexual orientation. A true and correct copy of the letter from Monmouth Council dated August 10, 1990 is attached hereto as Exhibit I. The letter referred me to "the standards for leadership established by the Boy Scouts of America," which "specifically forbid membership to homosexuals." See Ex. I. At no time prior to receiving the August 10 letter had I seen or heard of the "standards for leadership," or any BSA policy forbidding membership to homosexuals.

41. On or about September 30, 1990, in a letter to the Regional Director of BSA's Northeast Region, I requested review of Monmouth Council's decision and stated my intention to attend the hearing before the Review Committee, as the Review Procedure provides. A true and correct copy of my September 30 letter to BSA's Regional Director is attached hereto as Exhibit J. I also requested a copy of the "standards for leadership established by the Boy Scouts of America," referred to in Monmouth Council's August 8 letter (the "Standards for Leadership"), in order to prepare my response to the revocation of my membership in Scouting.

42. By letter dated October 5, 1990, the Assistant Regional Director of BSA acknowledged receipt of my request for a hearing before the Review Committee. A true and correct copy of the October 5 letter from BSA's Assistant Regional director is attached hereto as Exhibit K. The

October 5 letter neither enclosed, nor referred to my request for, the Standards for Leadership.

43. On or about October 16, 1990, I wrote to the Assistant Regional Director of BSA and repeated my intention to attend the hearing before the Review Committee, as provided under the Review Procedure, and again requested a copy of the Standards for Leadership. A true and correct copy of my October 16 letter is attached hereto as Exhibit L.

44. Despite the clear provision of the Review Procedure entitling me to be present at the hearing before the Review Committee, and despite my repeated invocation of my right to be present at that hearing, the Review Committee convened in my absence, without notice to me, and summarily affirmed the revocation of my membership in Scouting. By letter dated November 27, 1990, the Assistant Regional Director of BSA notified me of the Review Committee's decision and informed me that I was entitled to review by a National Council Review Committee. A true and correct copy of the November 27 letter from BSA's Assistant Regional Director is attached hereto as Exhibit M.

45. On or about December 18, 1990, I, through my attorneys, wrote to the Regional Director of BSA objecting to the summary affirmance of the revocation decision and requesting a hearing before the Review Committee so that I could present information and argument in defense of maintaining my membership in Scouting. A true and correct copy of my attorneys' December 18, 1990 letter to the Regional Director of BSA's Northeast Region is attached hereto as Exhibit N. In that letter, my attorneys urged BSA's National Council on my behalf to reverse the decision to revoke my membership and to reinstate me as a member of

Scouting. My attorneys further urged the National Council to reverse BSA's policy of excluding homosexuals from membership and objected to the Review Committee's failure to observe its own review procedures.

46. By letter dated December 21, 1990, Legal Counsel in BSA's National Office informed me that because I was "apparently an avowed homosexual and the Boy Scouts of America does not admit avowed homosexuals to membership in the organization, no useful purpose would apparently be served by having [me] present at the regional review meeting." A true and correct copy of the December 21, 1990 from BSA's National Office is attached hereto as Exhibit O.

47. On or about July 9, 1992, I, through my attorneys, again requested in writing that BSA abandon its policy of excluding homosexuals from membership in Scouting and reinstate me as an Assistant Scoutmaster in Monmouth Council. A true and correct copy of my attorneys' July 9, 1992 letter to BSA is attached hereto as Exhibit P. By letter dated July 22, 1992, BSA denied my request for reinstatement. A true and correct copy of BSA's letter to me dated July 22, 1992 is attached hereto as Exhibit Q.

48. BSA's letter of July 19, 1990 instructed me to "sever any relations" with Scouting. This meant that I was fired from my position as Assistant Scoutmaster, and stripped of all my Scouting honors, my much-valued Eagle Scout status and my right to wear my Scouting uniform. After more than half a lifetime devoted to Scouting, I was devastated by my expulsion from BSA and the loss of the privileges that accompanied my BSA membership. I was distraught that after being publicly recognized for my Eagle Scout award, I was no longer an Eagle Scout. My plans to become a Scoutmaster

and to maintain my connection to Scouting throughout my life were destroyed, and I was particularly dismayed that I could no longer serve the troop of which I was an Assistant Scoutmaster.

49. BSA never informed me or my parents -- and we never knew prior to the sudden revocation of my membership in Scouting -- that BSA had a policy against admitting or retaining homosexual members. BSA's policy of excluding homosexuals from Scouting membership is not contained in the BSA membership application and cannot be found in any BSA handbook, literature, training materials, audiovisual materials or recruiting materials with which I am familiar.

50. The Boy Scout Handbook, authored by BSA, sets forth the requirements for membership in Scouting. According to the Boy Scout Handbook, membership is open to any boy who is the right age, submits an application and health history, and completes the Scout joining requirements, including demonstrating the Scout Salute, describing the Scout Badge, and understanding the Scout Oath, the Scout Law and the Scout Motto. BSA's policy of excluding homosexuals is not mentioned in The Boy Scout Handbook, the Scout Oath or the Scout Law.

51. I am informed by my attorneys that BSA claims that its policy of excluding homosexuals is implicit in the part of the Scout Oath requiring Scouts to be "morally straight" and the part of the Scout Law requiring Scouts to be "clean." Nothing I learned in my twelve-year Scouting career supports that claim.

52. During my Scouting years, I was never told that the phrase "morally straight" in the Scout Oath referred to sexual

orientation or that gay people were not "morally straight." I never understood and never knew other Scouts to understand "morally straight" to refer to any moral values other than those which the Scouts actively teach, such as trustworthiness, honesty, integrity, independence, compassion, and commitment. I lived by those values throughout my years as a Scout and, as an Assistant Scoutmaster, tried to teach them to younger Scouts. Throughout my Scouting career, I never did or said anything inconsistent with my obligation as a Scout to be "morally straight." Being gay is not inconsistent with being "morally straight."

53. During all my time as a member of Scouting, I was never told that the term "clean" in the Scout Law referred to sexual orientation or activity of any kind, or that gay people could not be "clean" within the meaning of the Scout Law. I always understood and thought that other Scouts understood the term "clean" in the Scout Oath to refer primarily to cleanliness of mind and body. My understanding was that "cleanliness of mind" meant that a Scout should not use foul language or think ill thoughts about others. I never interpreted the term "clean" in the Scout Law to refer in any way to sexual orientation, and I was never aware of any other Scout who interpreted "clean" in the Scout Law to refer in any way to sexual orientation. While I was involved in Scouting, I never did or said anything inconsistent with my obligation as a Scout to be "clean." Being gay is not inconsistent with being "clean."

54. I believed that I could be a member of Scouting for life, on the sole condition that I continue to satisfy the membership requirements as they were explained to me and

as set forth in BSA's published materials, including The Boy Scout Handbook. I was led to believe that I would be a Scoutmaster if I continued to satisfy these membership requirements, as I had throughout my tenure as a Scout and Assistant Scoutmaster. I wanted to become a Scoutmaster and intended to maintain my membership in and connection with Scouting as an adult.

55. As a result of BSA's promises and omissions, I spent years of my life expending time, money and energy in service to Scouting -- years that I could have devoted to an organization that would have welcomed me as a lifetime member.

56. BSA and Monmouth Council have selectively invoked a policy of discrimination against "known or avowed" homosexuals. In my more than 12 years of experience in Scouting, I have never known BSA to actively seek information regarding the sexual orientation of its members. Ironically, to my knowledge, the only gay Scouts singled out for exclusion are those, such as I, who -- in part as a result of their Scouting training -- become leaders in their community and are open and honest about their sexual orientation.

57. During all my time as a member of Scouting, I was never told that the exclusion of homosexuals was essential to the purposes of Scouting. I never thought, and I was not aware of any other Scout who thought, that the exclusion of homosexuals was essential to the purposes of Scouting. Based on my twelve years as a member of Scouting, I do not believe homosexuality to be inconsistent with the purposes of Scouting. Indeed, BSA's policy of excluding homosexuals goes against both the spirit of diversity that is the essence of Scouting and what Scouting teaches about tolerance and respect for others. Because BSA actively recruits from every racial and religious group, every

socio-economic class, and every background, BSA's exclusion of homosexuals is also inconsistent with the Scouting policy of being open to all boys.

/s/ James Dale
James Dale

Sworn to before me this
9th day of September, 1993
/s/ Kevin W. Brown
Notary Public

Selected Exhibits to Affidavit of James Dale

July 19, 1990

Mr. James R. Dale
4 Lisa Lane
Port Monmouth, New Jersey 07758

Dear Mr. Dale:

After careful review, we have decided that your registration with the Boy Scouts of America should be revoked. We are therefore compelled to request that you sever any relations that you may have with the Boy Scouts of America.

You should understand that BSA membership registration is a privilege and is not automatically granted to everyone who applies. We reserve the right to refuse registration whenever there is a concern that an individual may not meet the high standards of membership which the BSA seeks to provide for American youth.

If you wish to have this decision reviewed by a BSA regional review committee, please write to the Regional Director within 60 days of the date of this letter, explaining you version of the facts supporting your claim that your registration as a BSA member should be reinstated. The procedures for a review of this decision are attached.

Sincerely,

James W. Kay
Council Executive

JWK:jcf
Encl.
Copies Paul Ernst
Charles Ball

James R. Dale
P.O. Box 38
New Brunswick, NJ 08903-0038

8 August 1990

James W. Kay, Council Executive
Monmouth Council, Boy Scouts of America
P.O. Box 188
Oakhurst, NJ 07755-0188

Dear Mr. Kay,

I was surprised to receive your letter of July 19 requesting that I sever all relations with the Boy Scouts of America. I received your letter on August 5, 1990.

I would like to know on what grounds you made this decision. The attached "procedure for requesting review of registration decision" states that "within 60 days, you must request in writing a review of this decision. . . . In your request you may include your version of what occurred . . . ." Since I have no idea of "what occurred," I ask that the 60 day period for requesting a review of the decision be deferred until you notify me of the basis for your decision.

Sincerely,

/s/ James R. Dale
James R. Dale

August 10, 1990

Via Certified Mail

Mr. James R. Dale
PO Box 38
New Brunswick, New Jersey 08903-0038

Dear Mr. Dale:

This is in response to your letter of August 8. I can only assume that the delay in your receiving the previous letter was due to the Post Office and the fact that the address in our membership files was for 4 Lisa Lane.

The grounds for this membership revocation are the standards for leadership established by the Boy Scouts of America, which specifically forbid membership to homosexuals.

I remind you that you are entitled to a review of this decision by a BSA regional review committee. Because of the delay in delivery of the first letter, you may assume that you have 60 days from the date of this letter to write to the Regional Director, supporting your claim for registration. You have a copy of the procedures for a review of this decision.

Sincerely,

James W. Kay
Council Executive

JWK:jcf

Copies Rudy Flythe, Regional Director
Northeast Region, MA
Box 350
Deyton, New Jersey 06810

Fred L. Emer, Director of Registration
National Council, BSA

BOY SCOUTS OF AMERICA

National Office

1325 Walnut Hill Lane
P.O. Box 152079
Irving, Texas 75015-2079

December 21, 1990

Mr. Glenn Gordon, Esq.
DAVIS POLK & WARDWELL
1 Chase Manhattan Plaza
New York, NY 10005

RE: JAMES R. DALE

Dear Mr. Gordon:

Thank you for your letter of December 18, 1990, regarding the referenced individual. It has been referred to me for reply.

As your client is apparently an avowed homosexual and the Boy Scouts of America does not admit avowed homosexuals to membership in the organization, no useful purpose would apparently be served by having Mr. Dale present at the regional review meeting.

We will, however, consider the points you raise at a national review of this matter, if you wish.

Please advise the undersigned if you wish to have this done.

Thank you.

Very truly yours,

/s/ David K. Park
David K. Park
Legal Counsel
nfc

SUPERIOR COURT OF NEW JERSEY
CHANCERY DIVISION, MONMOUTH COUNTY

[CAPTION OMITTED]

AFFIDAVIT OF GERALD DICK IN SUPPORT OF PLAINTIFF'S MOTION FOR SUMMARY JUDGMENT

STATE OF NEW JERSEY)
: ss.:
COUNTY OF MONMOUTH)

GERALD C. DICK, being duly sworn, deposes and says:

1. I am the father of James Dale, plaintiff in the above-captioned litigation, and I submit this affidavit in support of his motion for summary judgment.

2. I have lived in Port Monmouth, New Jersey since 1976, when I moved there with my wife, Doris -- to whom I have been married for twenty-eight years -- and our two sons, Robert and James. I am currently employed at the Communications and Electronics Command at Fort Monmouth, New Jersey, where I manage airborne/navigation communications equipment. I hold the rank of Lieutenant Colonel in the United States Army Reserve.

3. I joined King of Kings Lutheran church when I moved to Port Monmouth in 1976, and am an active and committed member of the church community. I attend church regularly and also participate in Adult Fellowship social activities organized through the church. Recently I began volunteering to drive elderly members of the congregation to church services.

4. My ties to my community are important to me, and I have always tried to foster a sense of community responsibility in the members of my family. I have received recognition from my superiors at Fort Monmouth for my commitment to community service, and I regularly volunteer my time to the American Legion, the U.S. Coast Guard Auxiliary, and the Fort Monmouth Woodcraft Shop. My family and I initially became involved in the Scouting programs offered by Boy Scouts of America ("BSA") because we believed that BSA was an organization devoted to encouraging community responsibility, developing leadership skills, and teaching outdoor and camping skills to young people.

5. My first experience with BSA was as a youth member of a Boy Scout troop in Nassau County, New York, where I achieved the rank of Second Class. I did not become involved with BSA again until my older son, Robert, became a Cub scout in 1974.

6. Parental involvement is crucial at all levels of Scouting. Parents help arrange for transportation, hold Cub Scout meetings in their homes, often attend pack and troop meetings, and serve as advisors and role models for their sons and the other boys involved in Scouting. Because both my wife and I recognized the critical role of the parent in the Scouting program, we immediately became involved in Scouting when Robert became a Cub Scout -- my wife as a Den Mother and I as a Committee member.

7. James followed in his older brother's footsteps and became a Cub Scout in 1978. He was excited about joining the Cub Scouts because we had been Indian Guides together, and he had always enjoyed our outdoor experiences. I

became the Assistant Pack Leader for James' Cub Scout Pack, and helped organize meetings, daily outings and other activities for the boys.

8. At the time James became a Cub Scout, James' brother, Robert, was already a Boy Scout. Although Robert's enthusiasm for Scouting dwindled and he left the BSA program after only a few years as a Scout, James became progressively more involved in Scouting. Because of James' increasing involvement, I also became more active in Scouting and took on additional responsibilities. When James became a Webelo, I became his Webelo Den Leader. The Webelo camping trips I took with James were memorable, and we valued our time together in the outdoors. When he became a Boy Scout, I became an Assistant Scoutmaster. In 1983, James and I were nominated and inducted into the Order of the Arrow together, in a ceremony that signified our commitment to excellence in Scouting.

9. Over the years, as James devoted more and more time to Scouting, so did I, attending countless troop meetings and camp-outs. Eventually I became involved with Scouting at the District level as a Scouting Commissioner, acting as a liaison between the Monmouth Council office and various Scoutmasters, Assistant Scoutmasters, and Den Mothers. I also went on an annual basis to Camp Builders Weekends at Forestburg Summer Scout Reservation ("Forestburg"), and Quail Hill Scout Reservation, Monmouth Council camps. During these weekends, fathers of other Scouts and I would do camp repairs and maintenance to ready the camp for the arrival of the summer campers. Then, during each summer camping season, while James attended Scout Camp at

Forestburg, I would generally spend a week participating in the camp program and assisting as an adult leader.

10. I devoted so much of my time and effort to Scouting because I recognized how much James had gained from his Scouting experience, and I felt a responsibility to make sure that other boys had the opportunity to share in the benefits and privileges that Scouting has to offer. As a result of James' success in Scouting, I became committed to helping improve the Scouting program in my community. I attended District Commissioner meetings and I helped Monmouth Council find troop leaders and start new Scout troops and packs. In performing these duties, I relied on the voluminous materials provided by BSA to help me with my fundraising, recruiting and organizational efforts -- including a Fast Start packet, materials on how to organize a jamboree, audiovisual materials and BSA publications.

11. My considerable involvement in the BSA program paled in comparison, however, to James' commitment to Scouting. James was driven to be the best Scout he could possibly be, and he spent many years of his life focusing on that goal. James didn't need my encouragement in Scouting; in fact, it was I who tried to keep up with him in pursuing Scouting activities.

12. By the time James became active in the order of the Arrow, his Scouting responsibilities were taking up vast amounts of his time each week. Not only was he attending his regular troop meetings and Scouting events, he was also organizing Order of the Arrow ceremonies, preparing for Order of the Arrow competitions, and attending Order of the Arrow meetings and events. James often devoted at least ten hours a week to Scouting, and frequently spent considerably

more time than that. For years in our house, it seemed as though if James was not at a Scouting event or meeting, he was on the telephone planning one. Yet, despite the fact that James' Scouting responsibilities and duties demanded an extraordinary amount of time, James was always an A student and also managed to work part-time to earn money to spend on his own interests -- including Scouting.

13. Neither James' commitment to Scouting nor my own involvement with BSA was limited to an investment of time and energy; we both made a significant financial commitment to BSA as well. I purchased uniforms and camping gear for myself, took time off from work to help out at Forestburg, and spent money on gas in order to travel around Monmouth County to meetings and events. My wife and I paid for James to attend Scout camp each year, sometimes for more than one session a year. James spent considerably more money on Scouting -- most of it money that he earned himself in his part-time or summer employment. James purchased many uniforms, countless pairs of boots, sleeping bags, mess kits, all kinds of Scouting materials, handbooks, cold-weather gear and other equipment. James had significant travel expenses, too: he drove his car around the county to meetings and events, paying for gas and maintenance, and travelled to Scouting events throughout New Jersey and as far away as Virginia and Canada. Scouting was a significant part of both James' life and mine, and we both spent a great deal of time and money on Scouting.

14. Scouting was also a part of my life at work. There is a building on the main post at Fort Monmouth devoted to Scouting, and I see Scouts and Scouters around the military post on a regular basis. I was often asked to help arrange transportation for Scouts, and am aware that the National

Guard has assisted BSA by providing support to enable BSA members to attend Scouting events.

15. James wanted to be the best Scout in Monmouth Council, and he achieved his goal year after year. His Scouting achievements were a source of great pride to both James and his family. We celebrated with him each of the many times his troop, Monmouth Council or his Order of the Arrow Lodge chose him to be their representative at a National Boy Scout Jamboree, Monmouth Council Event, Order of the Arrow Conclave or Scouting fundraising event. We watched James mature as he learned to coordinate complicated events and to frame his opinions forcefully, in a way that would persuade the adult members of BSA of his position on a given topic. We saw James put what he learned about leadership, excellence and community responsibility in the Scouting program to good use in other areas of his life: he rose in the ranks at the military academy where he attended high school; he excelled academically; he held down several different part-time jobs; and he participated in the church youth group, eventually assisting in teaching Sunday School.

16. When James was awarded the Eagle Scout Badge, his mother and I organized and paid for his Court of Honor, the ceremony at which the award is presented. Many in our community, including our church, community organizations and the mayor's office publicly recognized James' achievement at this ceremony, which marked the culmination of his Scouting career. The fact that James had earned his Eagle Award was reported in several newspapers, announced in his high school, and praised by friends and acquaintances throughout our community.

17. Because James had been unwavering as a youth member in his enthusiasm for and commitment to Scouting, I was not surprised that he accepted immediately when asked to take on an adult leadership position in Monmouth Council after he turned eighteen. Although James left for college at Rutgers College of Rutgers University ("Rutgers"), New Brunswick, New Jersey, he was approved for and accepted a position as Assistant Scoutmaster, and strove to fulfill his commitment to his troop whenever he came home from college on weekends and vacations. He worked as a staff member at Forestburg even after leaving for college, and he stayed in contact with the boys in his troop who had come to rely on him for guidance and advice. James made clear -- both to the people in Scouting with whom he worked as an Assistant Scoutmaster and to our family -- that he viewed his commitment to BSA as a lifetime commitment, and that he intended eventually to become a Scoutmaster and to hold other adult leadership positions in the Scouting program.

18. Some time after he arrived at Rutgers, my son told my wife and me that he is gay. We admired his forthrightness and his courage in coming to us, and we made clear to him that we supported and loved him, and that his many achievements were in no way diminished in our eyes by his sexual orientation. We were proud that James became active in several campus organizations, including the Rutgers Lesbian and Gay Alliance, and we were not surprised: James had been trained throughout his Scouting career to be honest, to be active in his community, and to strive for leadership positions. It did not occur to me or to my wife that James' candidness about his sexual orientation would in any way jeopardize his BSA membership; in all the years we had been involved in Scouting, we had never been

informed that BSA had a policy against admitting or retaining homosexual members.

19. When James received a letter from BSA in August 1990 telling him that his BSA membership had been revoked, both James and I were enormously shocked and distraught. James was extremely upset that he had been expelled from an organization to which he had devoted so much time and energy, and to which he felt such loyalty. James had focused on his Scouting experience for so long and so successfully that it had become an essential part of how he defined himself and how others saw him. Scouting had also become a large part of my life, but I felt strongly that if BSA no longer wanted my son as a member, I did not want to be a member either. James' expulsion from BSA was a devastating experience for him and for our family; the expulsion was also fundamentally unfair and inconsistent with everything I had come to expect from the Scouting program.

20. BSA's policy of excluding homosexuals from membership is not contained in the BSA membership application and cannot be found in any BSA handbook, literature, training materials, audiovisual materials or recruiting materials with which I am familiar. In all my experience as an adult member of Scouting, including when I was trying to recruit new troop leaders, I never heard of this exclusionary policy. As an adult leader in the Scouting program, it would theoretically have been my responsibility to communicate and enforce BSA's exclusionary policy; however, because this policy was never communicated to me, I could not and did not communicate it to others.

21. The Boy Scout Handbook, authored by BSA, sets forth the requirements for membership in BSA. According to

the Boy Scout Handbook, membership is open to any boy who is the right age, submits an application and health history, and completes the Scout joining requirements, including demonstrating the Scout Salute, describing the Scout Badge, and understanding the Scout Oath, the Scout Law and the Scout Motto. BSA's policy of excluding homosexuals is not mentioned in The Boy Scout Handbook, the Scout Oath or the Scout Law.

22. I am informed by my son's attorneys that BSA claims that its policy of excluding homosexuals is contained in the part of the Scout Oath requiring Scouts to be "morally straight" and the part of the Scout Law requiring Scouts to be "clean." Nothing I learned during my involvement with Scouting supports that claim.

23. At no time during my Scouting years was I ever told that the phrase "morally straight" in the Scout Oath referred to sexual orientation or that gay people were not "morally straight." I never understood and never knew other Scouts or Scouters -- adult members of BSA -- to understand "morally straight" to refer to any moral values other than those which the Scouts actively teach, such as trustworthiness, honesty, integrity, independence, compassion, and commitment. I have always believed that my son lives up to the values in the Scout Oath, and am proud that he continues to live up to them today, even though he is no longer a BSA member.

24. During all my time as a member of BSA, I was never told that the term "clean" in the Scout Law referred to sexual orientation or activity of any kind, or that gay people could not be "clean" within the meaning of the Scout Law. I always understood and thought that other Scouts and Scouters understood the term "clean" in the Scout Law to refer primarily

to cleanliness of mind and body. My understanding was that "cleanliness of mind" meant that a Scout should not use foul language or think ill thoughts about others. I never interpreted the term "clean" in the Scout Law to refer in any way to sexual orientation, and I was never aware of any other Scout who interpreted "clean" in the Scout Law to refer in any way to sexual orientation. I believe that James has always lived up to the ideals articulated in the Scout Law, and that he continues to set an example for others even though he is no longer a BSA member.

25. During all the years of my involvement with BSA, I was never told that the exclusion of homosexuals was essential to the purposes of Scouting. I never thought, and I was not aware of any other Scout or Scouter who thought, that the exclusion of homosexuals was essential to the purposes of Scouting. BSA's policy of excluding homosexuals is inconsistent with what Scouting taught James and me about tolerance and respect for others.

26. My son James was an exemplary, much-decorated and extraordinarily committed member of BSA. He would, I am certain, have gone on to be a great asset to Scouting -- an organization from which he gained so much.

/s/ Gerald C. Dick
Gerald C. Dick

Sworn to before me this
8th day of September, 1993

/s/ Ursula Buki
Notary Public

SUPERIOR COURT OF NEW JERSEY
CHANCERY DIVISION, MONMOUTH COUNTY

[CAPTION OMITTED]

CERTIFICATION OF MICHAEL ADAM KIVETZ

STATE OF NEW JERSEY)
) ss.
COUNTY OF SOMERSET)

1. I, Michael Adam Kivetz, reside in Somerset County in the State of New Jersey. I make this certification in support of the summary judgment motion of plaintiff James Dale.

2. I was a registered youth member of Boy Scouts of America ("BSA") from approximately 1971 to 1981, and have been a registered adult member of BSA since 1990. Currently I am the Blue Mountain Valley District Representative to the Advancement Committee for the Watchung Area Council, Boy Scouts of America, in Union County, New Jersey (the "Watchung Area Council").

3. I have been involved in Scouting since the age of 7 when I joined the Cub Scouts in Toledo, Ohio. After completing my term as a Webelo, I became a Boy Scout at the age of 11.

4. As a Boy Scout, I earned 24 merit badges and received the Ner Tamid religious award. I also received troop level awards, including the Scoutmaster's award and recognition as Scout of the Year and Outstanding Scout. While a Boy Scout, I held the positions in my troop of Patrol

Leader, Assistant Patrol Leader, Senior Patrol Leader, and Junior Assistant Scoutmaster. I became an Eagle Scout in late 1978.

5. I have been a member of the Watchung Area Council since May 1990 and have been active as a member of the Advancement Committee of Watchung Area Council since September 1991 -- first as an Assistant, and later as Chairman for the Blue Mountain Valley District (the "District"), one of the geographical districts within Watchung Area Council.

6. At the Council level, my responsibilities as District Representative to the Advancement Committee include reporting the events and activities of the District to the Council at large, and discussing Council-wide policy and events with representatives from other Districts. At the District level, my responsibilities include discussing events, activities, and plans for the District with Scoutmasters and Den Mothers, and participating in District "Round-Up" Meetings where we discuss the various Scouting activities going on in the District. At the level of the Scout troops within the District, my responsibilities include performing reviews of all Eagle Scout candidates, providing initial reviews for Eagle Scout projects, and participating in final reviews with the members of the troop committee of the prospective Eagle's troop after the project is completed. I am the sole representative of the Watchung Area Council in these reviews, and act as the disinterested party -- the reviewer who does not personally know the Scout himself.

7. When evaluating a candidate for his Eagle Scout badge, I ensure that the Scout has met all of the qualifications for the Eagle Scout badge set by BSA. These qualifications

include receipt of 21 merit badges, the following of which are required: Citizenship in the Community; Citizenship in the Nation; Citizenship in the World; Communications; Safety; First Aid; Emergency Preparedness or Lifesaving; Environmental Science; Personal Management; Personal Fitness, Swimming, or Sports; and Camping. The remaining merit badges are elective. The Scout must also have been active for six months after attaining the rank of Life Scout, must have held a leadership position within a troop, such as Patrol Leader, and must have completed an Eagle Scout project.

8. In evaluating a Scout for his Eagle Scout badge, I also interview the Scout personally and consider his responses in deciding whether to recommend him for the Eagle Scout badge. Advancement Guidelines, Council and District Functions (the "Advancement Guidelines"), a publication of BSA, gives guidance in formulating questions for this subjective part of the evaluation process. The Advancement Guidelines suggest that a Scout be asked what he has learned about the values of Scouting, including his understanding of the Scout Oath and Scout Law. When asked to discuss the values he has learned in Scouting, I expect a Scout to respond that he has learned to be a leader, engaged in self-discovery, advanced in some skill, or otherwise become active in pursuits that have a positive impact on his community and his life. The Advancement Guidelines do not suggest that Scouts be asked whether they have learned about morality in Scouting. This reflects the idea that Scouts learn about morality principally from their parents and religious leaders. In my experience, Scouting does not teach about morality per se; rather, Scouts learn morality through Scouting in the context of learning to be good citizens and leaders.

9. Nothing in the Advancement Guidelines indicates that sexual orientation should be a consideration in the admission of a boy into the Scouting program, in the evaluation of a Scout, or in the consideration of a Scout for his Eagle Scout badge or other advancements in Scouting. Indeed, sexual orientation is completely unrelated to the criteria that we consider when evaluating a Scout.

10. The consideration of a Scout's sexual orientation would be inconsistent with the goals of the Scouting organization as I understand them, which include: teaching boys leadership skills and personal skills; promoting their learning about a wide array of topics; promoting their concern about the world and their consideration of others in the world by doing a "good turn" every day; encouraging their development of goals and efforts to achieve them; helping boys learn about themselves; and, particularly, promoting a respect for and tolerance of others.

11. During the period in which I have been a registered member of BSA, I was never aware that BSA had a policy of excluding homosexuals from membership until October 1991, when I attended a general meeting open to the committee members of the Watchung Area Council. At that meeting, a representative of the Watchung Area Council announced that BSA has a policy of excluding homosexuals from membership. Prior to then, no one involved in Scouting had ever told me that such a policy existed, nor had I ever read about such a policy in materials provided to me by BSA. Nothing that I have ever learned during my involvement in the Scouting program suggests to me that homosexuals should not be eligible for membership in BSA. Further, I

have never known it to be one of the central purposes of BSA or the Scouting program to exclude homosexuals.

12. Until the October 1991 general meeting of the Watchung Area Council described above, I was never told of BSA's policy of excluding homosexuals. I have never been told that the phrase "morally straight" in the Scout Oath refers to sexual morality or that homosexuals are not "morally straight." I do not understand and do not know other Scouts to understand "morally straight" to refer to any moral values other than those which the Scouts actively teach, such as those listed in the Scout Law. I have never interpreted the phrase "morally straight" to refer in any way to sex or sexuality, and I do not personally know any other Scout or Scouter who interprets "morally straight" to refer in any way to sex or sexuality.

13. At no time during my BSA membership have I been told that the word "clean" in the Scout Oath refers in any way to sex or sexuality, or that homosexuals could not be "clean" within the meaning of the Scout Law. I have always understood, and have known other Scouts and Scouters to understand, the word "clean" in the Scout Law to refer primarily to physical cleanliness. To the extent that I was taught or understood that "clean" refers to cleanliness of mind, I was taught or understood this to mean principally that a Scout should be considerate of others' needs and think accordingly. I have never interpreted the word "clean" in the Scout Law to refer in any way to sex or sexuality, and I have never been aware of any other Scout or Scouter who interpreted the word "clean" in the Scout Law to refer in any way to sex or sexuality.

14. Nothing in the materials provided to Scouts by BSA even remotely suggests that homosexuality is unclean or immoral. Indeed, in my experience, sexuality in general is not an issue in BSA. I had never heard any mention in the Scouting context of homosexuality until the October 1991 general meeting of the Watchung Area Council described above.

15. I was completely shocked when I heard about BSA's policy of excluding homosexuals. It is antithetical to what I had learned in Scouting since the age of 7 about tolerance and respect for others. BSA's policy of excluding homosexuals is also antithetical to the Scouting policy of being open to all boys. BSA actively recruits from every racial and religious group, every socio-economic class, and every background. The policy of excluding and expelling one specific group of boys is contrary to the spirit of diversity that is the essence of BSA.

16. I certify that the foregoing statements made by me are true. I am aware that if any of the foregoing statements made by me are wilfully false, I am subject to punishment.

/s/ Michael Adam Kivetz
Michael Adam Kivetz

Dated: August 13, 1993

SUPERIOR COURT OF NEW JERSEY
CHANCERY DIVISION, MONMOUTH COUNTY

[CAPTION OMITTED]

CERTIFICATION OF REVEREND DONALD K. HUMMEL IN SUPPORT OF DEFENDANTS' CROSS-MOTION FOR SUMMARY JUDGMENT

STATE OF NEW JERSEY)
) ss.:
BERGEN COUNTY)

Donald K. Hummel certifies:

1. I am an ordained Roman Catholic priest and an adult volunteer member of Boy Scouts of America ("Boy Scouts"). I presently serve as Membership Committee Chairman of the National Catholic Committee on Scouting and as chaplain for Northeast Region three, covering New Jersey and Pennsylvania. The National Catholic Committee on Scouting oversees all Scouting programs carried out under the auspices of the Catholic Church in the United States.

2. I became a youth member of Boy Scouts in 1957 when I became a Cub Scout at the age of eight. I was a Boy Scout in Troop 6 in Caldwell, New Jersey and earned the Eagle Scout badge. I remained an active youth member of Boy Scouts until I turned eighteen years old. I am a Vigil Honor member of the Order of the Arrow, the honor camping society of Boy Scouts.

3. After I was no longer eligible for youth membership, I applied to become an adult volunteer leader. I have held

almost every volunteer leadership position in the Cub Scout, Boy Scout and Explorer programs, including assistant Scoutmaster and Scoutmaster. Over the years, I also have been active at the local council level, holding numerous volunteer positions including Executive Board Member, assistant Council Commissioner and Council Commissioner.

4. I have attended numerous training courses in Scouting, including Wood Badge, an intensive course of instruction in Scouting for adult leaders. I also have served on the staff of the Wood Badge course and other training courses. Starting in September 1994, I will be a course director for Wood Badge. I have attended the Philmont Training Center several times and have given seminars on Scoutings' relationship with the Catholic Church. I also have served as Catholic chaplain at Philmont for the past two summers.

5. The Catholic Church participates in Scouting and supports Scouting because of the values Scouting seeks to instill in young people. Fundamental among those values are belief in God, reverence toward God and recognition of one's duty to God. It is a direct result of these positive values and experiences that I find myself both a Roman Catholic priest and a Scout leader.

6. Boy Scouts' commitment to religious principles is evident in the Declaration of Religious Principle, stated in the Bylaws:

> The Boy Scouts of America maintains that no member can grow into the best kind of citizen without recognizing an obligation to God. In the first part of the Scout Oath or Promise the member declares, "On my honor I will do my best to do my duty to God and my country and to obey the Scout Law." The recognition of God as the ruling and leading power in the universe and the grateful acknowledgment of His favors and blessings are necessary to the best type of citizenship and are wholesome precepts in the education of the growing members. No matter what the religious faith of the members may be, this fundamental need of good citizenship should be kept before them. The Boy Scouts of America, therefore, recognizes the religious element in the training of the member, but it is absolutely nonsectarian in its attitude toward that religious training. Its policy is that the home and the organization or group with which the member is connected shall give definite attention to religious life.

All adult members must subscribe to Scoutings' policies and principles, including the Scout Oath and Law and the Declaration of Religious Principle, in applying for adult membership.

7. Because the values of the Scout Oath and Law accord with the beliefs and teachings of the Catholic Church, the Church has endorsed and supported Scouting programs for decades. The National Council of Boy Scouts of America was endorsed by Pope Benedict the XV in 1919, and the first Catholic Committee on Scouting was organized in 1923.

8. The National Catholic Committee on Scouting is represented on the Boy Scouts of America's National Religious Relationships Committee, an ecumenical body responsible for planning religious activities at Scouting events, reviewing prayers and chaplaincy programs, reviewing

the religious content of Scouting literature, reviewing and approving religious emblem programs developed by churches for the use of youth members, and reviewing all other religious aspects of Scouting in the United States. Over 30 denominations are represented on the Religious Relationships Committee.

9. The mission of the National Catholic Committee on Scouting is set forth in The Mission and Plan of Organization of the National Catholic Committee on Scouting:

> The National Catholic Committee on Scouting . . . is a church committee of concerned Catholic laypeople and clergy who see as their mission the constructive use of the program of the Boy Scouts of America as a viable form of youth ministry with the Catholic youth of our nation. The committee, which is advisory to the Boy Scouts of America, seeks to sustain and strengthen the relationship between BSA and the Catholic church in the United States.

10. The Committee is composed primarily of Scout chaplains and chairmen appointed by the bishops in their respective dioceses, regional chaplains and chairmen, members at large, and a Bishop Advisor. The Committee seeks to maintain the Church's role in Scouting by developing, monitoring, evaluating and promoting the religious emblems programs (awards earned for giving special service in the observation of religious faith) for Cub Scouts and Boy Scouts; creating and promoting programs of religious activities for youth; and developing training programs for Scout chaplains.

11. The National Catholic Committee on Scouting is one of a number of religious associations dedicated to providing support to Scouting programs. Others include the National Association of Presbyterian Scouters, the National Association of United Methodist Scouters and the Association of Baptists for Scouting. In addition, the Church of Jesus Christ of Latter Day Saints has adopted the Scouting program as its primary youth ministry program for boys.

12. These religious groups participate in Scouting because of its emphasis on duty to God, reverence, and living a moral, clean life. The strength of the relationships between Scouting and religious organizations can be measured by the number of Troops chartered by churches and other sectarian organizations. For example, in 1990 religious groups accounted for 33,994 of the 52,360 Troops chartered in the United States, almost 65%. Half of all Troops, Packs and Posts are sponsored religious groups.

13. The chaplaincy program is an example of the cooperative roles religious groups take in educating Scouting youth. Members of the clergy serve as a chaplain for individual Troops or to provide religious services at Scout camp. Chaplains conduct religious services, lead denominational and nondenominational prayer, counsel and serve as role models for individual Scouts, and work with Scouts on their religious emblems.

14. During my tenure with Boy Scouts, I have served as chaplain at Scout camp on many occasions. The role of chaplain provides a unique opportunity to contribute to Scouts' spiritual welfare and growth. As a chaplain at Scout camp, I have conducted religious services, told inspirational stories,

and provided counseling to Scouts of my own and other faiths.

15. At national and international jamborees, nondenominational prayer services developed by the Religious Relationships Committee, as well as sectarian services, are held daily. At the national jamboree held in August of this year, more than 200 chaplains were in attendance.

16. The Catholic Church and affiliated Catholic organizations such as the Knights of Columbus are Scouting's third largest religious sponsors nationally, behind only Methodists and Mormons, and second only to Methodists in New Jersey. More than 600,000 Catholic youth are presently registered in Scouting programs.

17. As part of their sponsorship of Scouting programs, churches make their buildings available as meeting places for Scouts and select adult volunteers to lead church-sponsored Packs, Troops and Posts.

18. Scouting's view of morality is consistent with the values of the Catholic Church. Scoutings' emphasis on being morally straight teaches Scouts to "try to know what is right and true, and to love what is good and choose it." A Scout is Reverent, annexed hereto as Exhibit A at 9. Scoutings' emphasis on living a clean life teaches Scouts to be clean in thought, word and deed. A Scout is asked to reflect on whether he has kept unclean conduct out of his life:

> Do I take pleasure in impure thoughts? Say impure things? Listen to impure conversations? Did I touch others or let them touch me in an impure manner? Did

> I want to look at impure books, magazines, pictures? Have I neglected to keep my body clean and healthy?

Exhibit A at 62.

19. Scouting views homosexual conduct as immoral and as inconsistent with the Scout Oath's requirement that a Scout be morally straight and the Scout Law's requirement that a Scout be clean in thought, word and deed. This view accords with the Church's beliefs and teachings on homosexuality. (See Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons, October 1, 1986, annexed hereto as Exhibit B, at 4.) This shared belief is also a basis for the close affiliation between the Church and Scouting.

20. I certify that the foregoing statements made by me are true. I am aware that if any of the foregoing statements made by me are wilfully false, I am subject to punishment.

Dated: November 3 , 1993

/s/ Donald K. Hummel

Selected Exhibit to Certification of
Reverend Donald K. Hummel

A SCOUT IS REVERENT

A MANUAL FOR SCOUTS OF CATHOLIC FAITH
(excerpts)

* * * *

CHAPTER 1

SCOUTING FOR CATHOLICS

A Catholic Interpretation of the Scout Oath and Law:

Sometime during your first six months in Scouting you should discuss with your parents or guardians the meaning and obligations of the Scout Oath and Law.

The Scout Oath

On my honor I will do my best; Our honor is a quality we possess because of our dignity as human beings and children of God. Our "best" means to give all we have. It means to keep striving to do what we know is right, and in the Oath it means we will try to be good Scouts by fulfilling our Scout duties as expressed in the Scout Law.

To do my duty to God and my country and to obey the Scout Law; Our duty to God and country means chiefly two things: obedience and loyalty. The duties we owe to the Church, to our country, to parents, to one another and to ourselves come from the Word of God. The Scout Law sums

up all the qualities a Scout should have and without which he cannot be a good Scout.

To help other people at all times; Our Lord told us that love of our neighbor was like the first law of love of God. Early Christians were known by the love they had for one another. Real Christian charity or love prompts us to want to help others at all times. Our Scout training will give us skills and knowledge that will put us in a better position to do this.

To keep myself physically strong, mentally awake, and morally straight; Scouting offers us many opportunities to grow physically. To be alert and ready requires us to give special care to those two gifts of soul—intellect and will—that makes us like unto God. "Morally straight" means we must try to know what is right and true, and to love what is good and choose it.

The Scout Law

The Scout Law is really a definition of a Scout. Wearing the uniform does not make the Scout. In fact, the boy who keeps the Scout Law, even if he has no uniform, is the real Scout far more than the one who wears the uniform, but does not keep the Law. This is the Scout Law you promise to obey in the Scout Oath:

A Scout is trustworthy. Character is what a man is. Reputation is what people think about him. A youth of character is worthy of trust. No one is worthy of trust who does not recognize his dignity and the dignity of all men as children of God.

A Scout is loyal. Because our first loyalty is to God, a Scout is loyal to all to whom loyalty is due—his parents, his Church, and his country.

A Scout is helpful. Christ has told us that the good turn we do for others He will consider as done to Him. Our motive, or the reason why we are helpful, is that we see Christ in everybody. If Christ was willing to die for everybody, a Scout certainly should be ready to render help. The whole Scout program gives us an opportunity to be helpful.

A Scout is friendly. The basis and motive of this point of the Law is Christian charity. We are all children of the same Father, and brothers of Jesus Christ. Recognizing this, a Scout should be a friend to all, and a brother to every other Scout.

A Scout is courteous. A Scout should respect the image of God in everyone. The meaning of love as a Scout should be taken from the words of Christ himself— "I have come not to be served, but to serve."

A Scout is kind. This point of Law refers mostly to animals. They exist for our use. They have life and feeling and God has given them to us as a trust; as such we must use them well, never abusing or mistreating them.

A Scout is obedient. Jesus Christ gave us an example of perfect obedience throughout His life. This will be a difficult point of the Law for a Scout to keep because it will mean discipline and giving up his own will at times. He should obey, not because the command pleases him, but because the one giving it has the right to do so, is someone in authority, and is right in doing so. Disobedience brought death and sin into the world; obedience brought our salvation. Real victory

comes from obedience—first to God, then, to all He has placed in authority as long as they deserve our obedience.

A Scout is cheerful. Joy should be one of the marks of a child of God. A Scout will have joy in his heart and manifest it outwardly by his cheerful manner.

A Scout is thrifty. Thrift teaches self-respect, making us unwilling to be a burden to others. Far from being a burden, we are able by thrift to help them. A Scout is deeply concerned with preserving our natural resources.

A Scout is brave. He can face danger even if he is afraid. He has courage to stand for what he thinks is right even if others scorn him.

A Scout is clean. He keeps clean in body and thought; he stands for clean speech, clean sport, clean habits, and travels with a clean crowd.

A Scout is reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion.

* * * *

AN EXAMINATION OF CONSCIENCE FOR SCOUTS.

1. **A Scout is trustworthy.** Did I tell lies? Say mean things about others? Injure others in word? Pretend to be other than I am?

2. **A Scout is loyal.** Did I deny that I was a Catholic? Neglect my prayers? Willfully endanger my faith by dangerous reading or dangerous associations with others? Do I support the Church?

3. **A Scout is helpful.** Was I jealous or envious? Did I willfully waste time, others' or mine? Refuse to help others?

4. **A Scout is friendly.** Did I try to be a friend to everyone? Was I angry? Stubborn? Proud? Did I fight or quarrel? Make others fight? Lead others to sin by my example?

5. **A Scout is courteous.** Did I make fun of others? Did I treat the elderly, the deaf, the blind, or lame without respect? Did I misbehave in church? Did I look down on others? Did I try to "get even" with others?

6. **A Scout is kind.** Was I unkind or mean to others? Did I disrespect others? Wish evil on others? Hate others? Was I unkind to animals?

7. **A Scout is obedient.** Did I disobey my parents? Teachers? Was I mean towards my parents or teachers? Did I refuse to listen to those in authority over me?

8. **A Scout is cheerful.** Am I content with what I have? Did I wish to take or keep wrongfully what belonged to another, or make others' lives unpleasant by being grouchy?

9. **A Scout is thrifty.** Did I cheat? Steal anything? What? Help or tell another to steal? Take or keep stolen goods given to me by others? Spoil property? Fail to return found articles? Waste time or talents?

10. **A Scout is brave.** Did I deny any teaching of the Church? Take God's mercy for granted, or despair of His mercy? Hate certain religious practices? Was I superstitious? Do I believe in dreams, charms, or fortune tellers?

11. **A Scout is clean.** Do I take pleasure in impure thoughts? Say impure things? Listen to impure

conversations? Did I touch others or let them touch me in an impure manner? Did I want to look at impure books, magazines, pictures? Have I neglected to keep my body clean and healthy?

12. **A Scout is reverent.** Have I used God's name irreverently? Have I cursed? Have I missed Mass on Sundays or Holy Days? Have I missed praying frequently or not kept in touch with God by prayer every day?

* * * *

SUPERIOR COURT OF NEW JERSEY
CHANCERY DIVISION, MONMOUTH COUNTY

[CAPTION OMITTED]

CERTIFICATION OF ADAM S. BOGNER IN SUPPORT OF DEFENDANTS' CROSS-MOTION FOR SUMMARY JUDGMENT

STATE OF NEW JERSEY)
) ss.:
MONMOUTH COUNTY)

Adam S. Bogner certifies:

1. I am a volunteer adult member of Boy Scouts of America ("Boy Scouts"). I am fully familiar with the purposes and methods of Scouting.

2. I was an active member of Boy Scouts of America as a boy. I spent one year as a Cub Scout in Maryland before my family moved to New Jersey. When I turned 11 I joined Troop 38 in Monmouth Council, which was sponsored by the Jewish Community Center in West Deal, New Jersey. The next year I moved to Troop 145, which is sponsored by the Old First Methodist Church in West Long Branch, New Jersey. I achieved the rank of Eagle Scout and became a member of the Order of the Arrow, Boy Scouts' honor camping organization, in the Council's Na-Tsi-Hi Lodge. I remained an active youth member in Boy Scouts until my eighteenth birthday.

3. When I was 18 years old, I applied to be an adult volunteer Boy Scouts leader and have continued to be an

adult volunteer leader for the past 13 years. From 1980 to 1987, I served as an assistant Scoutmaster of Troop 145. Since 1987, I have served as Scoutmaster of the Troop.

4. I have taken both the Scoutmastership Fundamentals course and the Wood Badge course, an advanced training course for Scout leaders. I regularly attend the monthly Roundtable meetings held for adult leaders in the District. In August 1993, I completed Wood Badge Staff Development training, which qualified me to serve as a Wood Badge instructor.

5. In addition to serving my Troop as Scoutmaster, I have volunteered at the District level to train other volunteer leaders and to work on District events. I have served as an instructor for the Scoutmastership Fundamentals and Wood Badge courses. For the past few years I have taken significant responsibility for the Klondike Derby, an annual District winter event in which each patrol takes a sled to a number of different sites at which the patrol is called upon to demonstrate Scouting skills or ideals.

6. Like all other adult volunteer members of Boy Scouts, I have received no compensation or other material reward for my time devoted to Scouting. I receive no fringe benefits, workers' compensation protection or any other forms of remuneration for my volunteer service.

7. Scouting is a volunteer movement which seeks to educate boys and young adults in the responsibilities of citizenship, provide growth in moral character and enhance the development of physical, mental and emotional fitness. Boy Scouts offers the Cub Scout and Boy Scout programs to boys between the ages of eight and 18.

8. The values that Scouting aims to instill are those expressed in the Scout Oath or Promise and the Scout Law. The Scout Oath States:

> On my honor I will do my best
> To do my duty to God and my country
> and to obey the Scout Law;
> To help other people at all times;
> To keep myself physically strong,
> mentally awake, and morally straight.

The Scout Law provides:

A Scout is: . . . Trustworthy.
. . . Loyal.
. . . Helpful.
. . . Friendly.
. . . Courteous.
. . . Kind.
. . . Obedient.
. . . Cheerful.
. . . Thrifty.
. . . Brave.
. . . Clean.
. . . Reverent.

All Scouting activities are guided by and aimed towards fostering these values. The Scout Oath and Scout Law are so basic to the Scouting experience that many men are able to recite them from memory decades after they attended their last Scout meeting.

9. I volunteer my time because I believe in the goals of the Scouting Movement. Boy Scouts' Mission Statement describes these goals:

> It is the mission of Boy Scouts to serve others by helping to instill values in young people and, in other ways, to prepare them to make ethical choices over their lifetimes in achieving their full potential. The values we strive to instill are based on those found in the Scout Oath and Law.

The Boy Scouts Mission Statement is annexed hereto as Exhibit A.

10. It is these goals that led me to volunteer my time in Scouting. I believe Scouting offers the whole package of good, clean fun and a values-based education. Scouting does more than develop good campers, it develops good citizens.

<u>The Boy Scout Program</u>

11. The emphasis on values that distinguishes Boy Scouts from other recreation youth programs is apparent the first day a boy joins a Boy Scout Troop. He must sign an application which states that he has read the Boy Scout Oath and Law and promises to live up to them. The boy's parents certify in the application that they reviewed the application and "reflected upon the importance" of the obligations their son was about to undertake. The Scout Oath and Law are indicative of the route Scouting has taken to educate its members. The Oath and Law represent a list of positive attributes to aspire to, rather than a litany of admonitions against immoral conduct. This idea is a constant throughout the program. A Boy Scout application is annexed as Exhibit B.

12. To become a Boy Scout, a boy must meet several membership requirements. He must have completed the fifth grade, be between the ages of 11 and 18 years old, or have received the Arrow of Light Award and between 10 1/2 and

18 years old. He must also find a Scout Troop near his home; submit a completed Boy Scout application and health history signed by his parents; repeat the Pledge of Allegiance; demonstrate the Scout salute, sign, and handclasp; show how to tie the square knot; understand and agree to live by the Scout Oath, Law, motto, slogan, and the Outdoor Code; complete a child protection program with his parents; participate in a Scoutmaster Conference; and register and pay the national registration fees. These requirements are discussed in the Boy Scout Handbook, attached at Exhibit C, at pages 2 through 4.

13. When a boy joins Boy Scouts, he joins a Troop. The Troop is the basic Boy Scouting group and may include anywhere from 15 to 30 boys under the supervision of adult volunteer leaders -- the Scoutmaster and assistant Scoutmasters.

14. At the same time the boy joins a Troop he also joins a Patrol, a group of between three and eight boys. The boys in a Patrol participate together as a team. I try to place boys who were already friends in the same patrol. Each Patrol has its own name, its own meetings and its own leader. The boys choose their Patrol name and their Patrol leader, and design their Patrol flag and emblem. The boys in a Patrol come to be close friends. See Exhibit C at 535-41. In Troop 145, we have three Patrols.

15. The Patrol and Troop provide official and short-term leadership opportunities to develop leadership qualities in boys who are natural leaders as well as those who are not. Besides a Patrol Leader, other officers include a junior assistant Scoutmaster, a Senior Patrol Leader, an assistant Senior Patrol Leader, a Troop guide, a scribe, a quartermaster,

a bugler, a Troop historian and a librarian, who have specific duties and leadership responsibilities within the Troop and their Patrols. Regardless of how natural a leader a boy is, he will be given the opportunity to develop those skills in his Troop and Patrol participation.

16. Troops usually meet once every week or two weeks in a room provided by the sponsoring organization, such as a church basement or all-purpose room. Troop 145 meets in room set aside for the Troop in the Old First Methodist Church basement or in a larger room. The Troop's room reflects the character and history of Troop 145; the Scout Oath, the Scout Law, and the Outdoor Code, advancement charts and awards hang on the walls, Scouting paraphernalia is displayed and the Troop 145 and American flags occupy an area of prominence at the front of the room.

17. Troop 145 meets on the first and third Thursdays of the month from September through June and at least once each month in the summer months. The Patrols meet in the second and, fourth weeks of the month. The Troop goes on a camping trip once a month, generally for both Friday and Saturday nights. Once or twice a year the camping trip may be replaced by a day trip to some point of interest. While the Troop primarily camps on its own, at the Fall camporee, a winter weekend at Forestburg, and, in alternate years, the Spring camporee, the Troop camps with other Troops in the District. The Troop also participates in the District's Klondike Derby and, in alternate years, the Council's Scout show, at which the Troop mans a booth demonstrating Scout skills or Scout ideals. The Troop also performs service projects several times over the course of a year, such as an annual cleanup of a local cemetery and a borough lake.

18. In addition to weekend camping, the Troop spends a week each summer at the Council's summer camp, Forestburg Scout Reservation. Every other year, the Troop also has spent a week camping on its own in Maine.

19. Each boy and adult leader is expected to wear his uniform to the meeting. The uniform gives the boy a sense of identity with other Boy Scouts and with Boy Scout values, and reminds him that he is expected to live up to these values. Sometimes wearing the uniform is difficult for the boys because of negative peer pressure from neighborhood children, so the wearing of the uniform takes on a special commitment by the boys to their Scouting program. He can take pride in his uniform in that it displays his achievements in learning Scout skills and leadership qualities. In describing the role of the uniform in reinforcing the brotherhood of Scouts, the Scoutmaster Handbook observes that when a Scout

> wears his uniform it reminds a boy that he is a Scout and that people will expect him to act like one. The uniform is an outward sign that he believes in certain values and is willing to stand up for them.
>
> His uniform gives him a reason to take pride in the way he looks, and in the badges and awards he displays that testify to his achievements in skill and leadership.
>
> His uniform gives him a feeling of belonging, not only to his patrol and troop, but to a worldwide organization whose beliefs and program he shares with millions of others.

Scoutmaster Handbook at 76, annexed hereto as Exhibit D.

20. The Troop meetings are planned at a monthly meeting of the Patrol Leader's Council, consisting of the boy leaders of the Troop, which I and an assistant Scoutmaster attend as advisors.

21. Troop meetings usually begin with an opening ceremony which includes a recitation of the Scout Oath or the Scout Law and the Pledge of Allegiance. The ceremony helps to focus the boys on the meaning of the Oath and Law and to identify Troop meetings as something other than mere recreation.

22. The opening ceremony is followed by an instructional period, where the boys work on advancement requirements, plan a campout, or develop a service project. Scoutmaster's conferences and Boards of Review may be scheduled for Scouts who are ready to advance in rank.

23. The Troop meeting usually includes preparation for an upcoming camping trip or Troop activity. A single activity may require a whole month of weekly meetings to prepare. For example, a camping trip may require instruction on camping and pioneering skills and patrol coordination on food purchases and equipment checks.

24. The lessons of the instructional period are practiced in patrols. The patrols are then given assignments to perform a task using the skills just learned. When each patrol has completed the task, they come together and compare results.

25. The Troop meeting concludes with a closing ceremony, an announcement of upcoming events, presentation of merit badges, and brief inspirational remarks known as the Scoutmaster's Minute. The Scoutmaster's Minute often focuses on a point of the Oath or Law. The

closing ceremony includes a recitation of the Oath or Law, whichever was not used in the opening ceremony. The meeting ends with a recitation of the Scoutmaster's Benediction:

> May the Great Master of all Scouts be with us until we meet again.

See Exhibit D at 225-27; Woods Wisdom, annexed hereto as Exhibit E, Ch. V at 31.

26. Scouting uses ceremonies as an integral part of every Troop meeting because they signal to the boys that Scouting is more than fun and games or camping and knot tying. The ceremonies underscore the boys' development and achievement, and emphasize the importance of their Scouting experiences. In addition to the opening and closing ceremonies of the Troop meeting, a Troop may hold other ceremonies such as an investiture ceremony to introduce a boy into the Troop or an installation ceremony for a new Patrol Leader, signifying the importance of each new step forward a Scout takes. These ceremonies may include candles to represent the 12 points of the Scout Law or the three parts of the Scout Oath, and involve discussion of what it means to live by the Scout Oath and Scout Law.

27. Two or three times a year the Troop meeting is replaced by a ceremony called a Court of Honor. Troops hold Courts of Honor to recognize advancements in rank and earning of merit badges. A Court of Honor is a very special event in the development of a Scout. The Patrol Leaders' Council, the Scoutmaster and the assistant Scoutmasters provide an impressive ceremony for the Scouts and his family to recognize his advancement as a Scout. The ceremony

typically involves a flag ceremony, lighted candles or other symbols of Scouting ideals and includes a recitation of the Scout Oath and the Scout Law. The Scout and his family come away from the Court of Honor with a sense of accomplishment and a renewed understanding of what it takes to further develop as a good Scout. Troop 145 holds its September Court of Honor around a campfire at Sandy Hook, a particularly impressive setting.

28. Besides attending Troop and Patrol meetings, Scouts go camping. Scouting was designed to occur in the outdoors, giving boys an opportunity to meet the challenges of nature. Through the Outdoor Program, Scouts develop self-confidence, resourcefulness, and a sense of teamwork within the Troop and Patrol. These skills are developed in preparation of the campout at the weekly meeting and put into practice at the campsite. Scouts also become aware of the wonders of nature and their obligation to protect it under the Scout Oath and Law. For example, environmental conservation may be described as fulfilling one's duty to country by protecting its resources or as an example of being "thrifty" -- not wasting precious environmental resources. Again, Scouting takes a positive approach to educating Scouts in conservation, discussing the issue in terms of a responsibility to the Earth and each other rather than an admonition against littering. Exhibit E, Ch. I - Nature.

29. The use of camping to achieve the aims of Scouting is so fundamental to Scouting that an honor camping organization, the Order of the Arrow, was established to promote this aim. The Order of the Arrow Handbook describes the relationship between camping and the Scout Oath and Law:

> Camping is a method of Scouting, but camping is not Scouting's purpose. Scouting aims to build character, citizenship, and fitness . . . . Scouts who camp will sooner or later come face to face with practical applications of the Scout Oath and Law. Cheerfulness, trustworthiness, courtesy, helpfulness, and all the central virtues or Scouting are necessary in camp and society.

Order of the Arrow Handbook at 9, annexed hereto as Exhibit F.

30. The Order of the Arrow also relies heavily on ceremony to emphasize the importance of its goals. The hallmark of Order of the Arrow Ceremonies is its use of Native American lore and costume.

Advancement

31. The Boy Scouting advancement program is a course of study through which a boy progresses by learning to live up to Boy Scouts' values, learning new skills and achieving personal growth objectives, while receiving recognition as he does so by being awarded badges and other symbols of progress.

32. Boy Scouts advance to each of the six ranks, Tenderfoot, Second Class, First Class, Star, Life and Eagle, through a four step process of learning, testing, reviewing and recognition. For example, a boy starts the process by satisfying the requirements of a merit badge or other award needed to satisfy his next rank requirement. He then is tested by a merit badge counselor, who determines if he has satisfied the requirements. Upon satisfying all requirements for the rank, he is reviewed by a Board of Review, who confirms that

he successfully completed the rank requirements. If so, the boy is recognized for achieving his new rank in a Court of Honor ceremony.

33. The most basic badge is called Tenderfoot. After a Boy Scout has completed the requirements for the Tenderfoot badge, he must participate in a Scoutmaster Conference and appear before a Board of Review before receiving his badge. Exhibit D at 98, 102-03. This procedure will be followed for every subsequent rank advancement as well.

34. The Board of Review for all ranks except Eagle is composed of members of the Troop Committee, the group of parents and adult leaders who select the Scoutmaster, support the Troop's advancement and outdoor activities, handle the Troop budget and otherwise support the Troop. Exhibit D at 12. The Board of Review does not re-test the boy, but confirms that he has fulfilled the requirements, discusses important goals for the boy as a Scout and generally attempts to improve the Scout's ability to communicate with adults. The Board concludes by sending the boy out of the room, voting as to whether the boy has met the requirements for the rank, and then advising the boy of the vote. A unanimous vote is required. Exhibit C at 591; Exhibit D at 98.

35. A boy joining Boy Scouts at age 11 will ordinarily earn both his Tenderfoot and Second Class badges in his first year. At the Second Class Scoutmaster Conference, the Scoutmaster, among other things, asks the boy what showing Scout Spirit means. Exhibit D at 103. Showing Scout spirit means living up to Scouting's ideals as embodied in the Scout Oath and Scout Law. Exhibit C at 549-61.

36. There are more than one hundred merit badges a Scout can earn in every topic from Cooking, Camping, Wilderness Survival, Citizenship in the Community, Safety, Handicap Awareness, Oceanography, First Aid and Insect Study to Indian Lore. Earning the badges enriches a boys leisure time, improves his fitness, stimulates his personal growth, and teaches him about nature, science, hobbies, sports and citizenship. Exhibit C at 598-608.

37. In earning merit badges, a Scout learns by doing. For example, to earn the Citizenship in the Community merit badge, a boy must describe all facets of his community: history, culture, places of employment and municipal services, the structure of government and a community issue of concern, to name a few. In addition, the boy must visit a meeting held by a community or governmental office and report his findings. In this way, the boy learns about community affairs by participation. He then reports to a merit badge counselor, who reviews what he has learned. Thus, the boys' knowledge is reinforced by testing and he develops his communications skills through his interaction with the adult merit badge counselor.

38. Once a boy turns 18, he is no longer eligible to be a Boy Scout. A Scout must satisfy all rank requirements for Eagle before his 18th birthday or he is not entitled to the rank.

Scoutmasters and Assistant-Scoutmasters

39. A Scout Troop is operated by the boys under the guidance of an adult volunteer leader -- the Scoutmaster. The Scoutmaster is assisted by one or more adult volunteers called assistant Scoutmasters. Many times a Troop will draw Scoutmasters and assistant Scoutmasters from the parents of

Scouts. The principal functions of the Scoutmaster and assistant Scoutmasters are to help the boy leaders to organize and run the Troop, to act as counselors to the boys individually, and to provide good role models for the boys.

40. Boy Scouts has adopted as one of the eight basic "methods" of Boy Scouting the development of a close relationship between the Scout and an adult role model in the person of the Scoutmaster. Adult leaders set a positive example for the boys by living the Scout Oath and Scout Law themselves. Boy Scouts believes that providing a close personal relationship with an adult outside the home helps boys in the difficult process of maturing to adulthood. Exhibit D at 75. In many cases these relationships have played a critical role in molding the directions of the lives of Scouts.

41. As the leader of the Troop, the Scoutmaster's role is "helping boys grow into good men." Exhibit D at 21. The Scoutmaster is responsible for getting to know each Scout personally as soon as the boy joins the Troop, and for developing a close relationship with the boy through individual Scoutmaster conferences, informal talks, and the activities of the Scouting program itself. I speak to each boy who joins Troop 145 when he first arrives with his parents to discuss the boy's and the parents' obligation to the program and to give them an idea of what to expect from Scouting.

42. The assistant Scoutmasters assist the Scoutmaster and take over the Scoutmaster's duties when the Scoutmaster is absent. Since Scouting policy requires that at least two adults be present at every event, the active participation of assistant Scoutmasters is critical to a successful Troop. The role of the assistant Scoutmaster is particularly important ink

connection with overnight camping trips, when the Troop is responsible for its own food and shelter.

43. Because of the critical roles of the Scoutmaster: and assistant Scoutmaster, the selection of people to fill these roles is the most important function of the Troop Committee, the group of adult volunteers that serves as governing board of the Troop. The position of Scoutmaster or assistant Scoutmaster is limited to those who meet a host of formal and informal criteria. The Troop Committee seeking a Scoutmaster looks not only at the candidate's age, sex, religious beliefs, education, emotional health and moral values but also at the candidate's maturity, judgment, leadership qualities, ability to work with boys, ability to win the confidence of parents, ability and willingness to devote the necessary time, relevant knowledge and experience, and a number, of other factors. The Troop Committee Guidebook lists "high moral standards" as the most important characteristic to have in a Scoutmaster or assistant Scoutmaster. See Troop Committee Guidebook at 34-36, annexed hereto as Exhibit G.

44. Many times a Troop Committee finds a Scoutmaster by reaching out to a parent or other adult in the community with whom the Committee is acquainted. In seeking out leaders in this way, a Committee looks only to those with a reputation for meeting the Boy Scouts' standards for moral character and other necessary qualities.

45. A young man who had been a Boy Scout in good standing may be a poor choice to take on the responsibility of an assistant Scoutmaster. The Troop may seek to deal with this sort of situation by informally discouraging the submission of an application for the position. Indeed the

making of a formal application often is the last step in the process at the local level, not the first. The applicant will be asked by the Troop Committee to complete the application only after it has decided to accept him for the position.

46. As a Scout leader I am aware that Scouting views homosexual conduct as immoral, and as inconsistent with the requirement of the Scout Oath that a Scout be "morally straight" and the requirement of the Scout Law that a Scout be "clean," and that Scouting does not accept known or avowed homosexuals as adult volunteers.

47. I certify that the foregoing statements made by me are true. I am aware that if any of the foregoing statements made by me are wilfully false, I am subject to punishment.

Dated: November 4, 1993

/s/ Adam S. Bogner
Adam S. Bogner

Selected Exhibits to Certification
of Adam S. Bogner

BOY SCOUTS OF AMERICA MISSION STATEMENT

It is the mission of the Boy Scouts of America to serve others by helping to instill values in young people and, in other ways, to prepare them to make ethical choices over their lifetime in achieving their full potential.

The values we strive to instill are based on those found in the Scout Oath and Law:

SCOUT OATH

On my honor I will do my best
To do my duty to God and my country and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong, mentally awake, and morally straight.

SCOUT LAW

A Scout is:

Trustworthy
Loyal
Helpful
Friendly
Courteous
Kind
Obedient
Cheerful
Thrifty
Brave
Clean
Reverent

[LOGO OMITTED]

BOY SCOUT HANDBOOK
(excerpts)

1992 Printing

* * * *

BECOMING A SCOUT

In order to become a Boy Scout, you must:

* Be a boy who has completed the fifth grade, or who has earned the Arrow of Light Award, or be 11 years of age but not yet 18.
* Find a Scout troop near your home.
* Complete the Boy Scout joining requirements.

Your Age

You can become a Boy Scout right away if you are the right age. If you are not yet old enough, you can join Cub Scouting, the branch of Scouting for younger boys. Cub Scouts have a great time with other guys their own age. As you enter the fourth grade, you may move into your Cub Scout pack's Webelos den. There you will learn all you must know to become a Boy Scout. You don't need to have been a Cub Scout or Webelos Scout to become a Boy Scout. Your leaders will teach you the skills you need to be a successful Scout.

[PICTURES OMITTED]

Finding a Troop

If you don't know where a Scout troop meets, ask Scouts in your neighborhood or school. They will invite you to their next meeting. You can also call the Boy Scouts of America in

your area. If their number isn't listed in your phone book, write to the national office at the following address:

Boy Scouts of America
1325 West Walnut Hill Lane
P.O. Box 152079
Irving, TX 75015-2079

The national office will put you in touch with a nearby troop. Even if you live where there is no troop, you can take part in the Boy Scout program by becoming a Lone Scout. There are people at the national office who can tell you how this works.

Joining Requirements

At your first troop meeting, your Scoutmaster will explain the following joining requirements of the Boy Scouts of America:

* Submit a completed Boy Scout application and health history signed by your parent or guardian.
* Repeat the Pledge of Allegiance (page 468).
* Demonstrate the Scout salute, sign, and handclasp (pages 564-565).
* Show how to tie the square knot (also known as the joining knot) (pages 132-133, 141).
* Understand and agree to live by the Scout Oath (pages 549-551), the Scout Law (pages 553-561), the Scout motto (page 562), the Scout slogan (page 563), and the Outdoor Code (pages 55-59).
* Describe the Scout badge (page 565).

* With your parent or guardian, complete the exercises in the pamphlet *How to Protect Your Children from Child Abuse and Drug Abuse*.
* Participate in a Scoutmaster conference (pages 589-590).

[PICTURE OMITTED]

When you have completed these, welcome! You are a Scout! Your Scoutmaster will give you a certificate of membership, and you can proudly wear the Boy Scout badge and uniform. You may also subscribe to *Boys' Life*, the monthly magazine that is full of exciting articles for and about Scouts.
Became a Boy Scout on _____ 19 _____

_____
Scoutmaster's signature

SCOUT OATH

On my honor I will do my best
To do my duty to God and my country
and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong,
mentally awake, and morally straight.

[PICTURES OMITTED]

SCOUT LAW

A Scout is TRUSTWORTHY. *A Scout tells the truth. He keeps his promises. Honesty is a part of his code of conduct. People can always depend on him.*

A Scout is LOYAL. *A Scout is true to his family, friends, Scout leaders, school, nation, and world community.*

A Scout is HELPFUL. *A Scout is concerned about other people. He willingly volunteers to help others without expecting payment or reward.*

A Scout is FRIENDLY. *A Scout is a friend to all. He is a brother to other Scouts. He seeks to understand others. He respects those with ideas and customs that are different from his own.*

A Scout is COURTEOUS. *A Scout is polite to everyone regardless of age or position. He knows that good manners make it easier for people to get along together.*

A Scout is KIND. *A Scout understands there is strength in being gentle. He treats others as he wants to be treated. He does not harm or kill anything without reason.*

A Scout is OBEDIENT. *A Scout follows the rules of his family, school, and troop. He obeys the laws of his community and country. If he thinks these rules and laws are unfair, he tries to have them changed in an orderly manner rather than disobey them.*

A Scout is CHEERFUL. *A Scout looks for the bright side of life. He cheerfully does tasks that come his way. He tries to make others happy.*

[PICTURE OMITTED]

A Scout is THRIFTY. *A Scout works to pay his way and to help others. He saves for the future. He protects and conserves natural resources. He carefully uses time and property.*

A Scout is BRAVE. *A Scout can face danger even if he is afraid. He has the courage to stand for what he thinks is right even if others laugh at him or threaten him.*

A Scout is CLEAN. *A Scout keeps his body and mind fit and clean. He goes around with those who believe in living by these same ideals. He helps keep his home and community clean.*

A Scout is REVERENT. *A Scout is reverent toward God. He is faithful in his religious duties. He respects the beliefs of others.*

THE SCOUT MOTTO

The Scout motto is BE PREPARED. A Scout prepares for whatever comes his way by learning all he can. He keeps himself strong, healthy, and ready to meet the challenges of life.

THE SCOUT SLOGAN

The Scout slogan is DO A GOOD TURN DAILY. Good Turns are helpful acts of kindness done quietly, without boasting, and without expecting reward or pay. Doing at least one Good Turn every day is a normal part of a Scout's life.

* * * *

CHAPTER 19

[PICTURES OMITTED]

DEMOCRACY

Do you like to get together with your friends? Do you read all sorts of books and newspapers? Do you live in a home no one can enter unless they are invited? Those are your rights. You can also believe in any religion you want. You can write and say what you wish without fear of arrest. You can travel freely.

The rights you have are the same rights shared by everyone in our nation. They are freedoms that protect each person's opportunity to have a happy, productive, and safe life.

Americans have had these rights for more than 200 years. These rights are so much a part of everyday life in our nation that you may take them for granted. You might think that people have always enjoyed such freedoms, but they have not. Rarely in human history have the rights of every person been so respected.

Our nation sprang forth out of a desire for freedom. The colonists who settled the eastern coast of North America were ruled by the British government. It was a government that limited some of the freedoms the colonists believed they should have. For example, the Americans had to let British soldiers stay in their homes. They had to obey British laws and pay British taxes even though they had no legal way to

make changes when they felt those laws and taxes were unfair.

The colonists decided they would be better off if they formed their own nation and governed themselves. In 1776, they declared their independence from Great Britain. The 13 colonies became the first 13 states, and the United States of America was born.

The British did not want such valuable colonies to slip out of their control. They sent armies to put down the rebellion. The Revolutionary War dragged on for 8 bitter years. Many American and British lives were lost before a treaty was signed in 1783. It signaled the end of the war and Great Britain's recognition of the United States as an independent nation.

Representatives of the 13 states met to write the Constitution — the blueprint for building the government of the United States. The form of government outlined in the Constitution is *democracy*. *Demos* means "the people"; *cracy* means "power." In a democracy, every citizen has an equal say in the decisions of the government.

Even in the 1700s, there were too many people to meet together every time a law had to be made. Such "absolute" democracy works in a small group such as your Scout patrol, but not in a nation where people are spread across many states.

The Constitution solves that problem by making our democracy the "representative" kind. All adult citizens can vote for officials who will represent them in the government. A country ruled in this way is called a "republic."

[PICTURE OMITTED]

The Constitution also spells out the freedoms shared by every American. Some of the most important are explained in the first 10 amendments to the Constitution — the Bill of Rights.

The writers of the Constitution could not have imagined the kind of world that would exist 200 years in the future. But they were wise enough to design a government that could meet the needs of a growing, changing nation.

During the last two centuries, the strength of the Constitution has been tested many times. One of the most difficult issues was the question of slavery. When the Constitution was written, some people believed slaves did not have the same rights as free Americans. Many others thought slavery was wrong and that the Constitution should protect all people regardless of their race.

The argument became so bitter that in 1861 the states supporting slavery tried to break away and form their own country. Citizens of the other states fought against them in order to hold the nation together.

The nation was strong enough to withstand the Civil War, and the states were still united when the fighting ended. Constitutional liberties had been extended to all people. But those bloody years of war will always be a dark reminder that our freedoms have a high price. Throughout our history, hundreds of thousands of Americans have paid that price by sacrificing their lives to defend the Constitution and our nation.

There are times when America must have good soldiers. Our country also needs good teachers, engineers, scientists, writers, bus drivers, farmers, and merchants. America relies on capable coaches, pilots, computer programmers, and park

and forest rangers. It depends on people willing to protect the environment, care for the sick, shelter the homeless, and defend those in trouble with the law.

A strong democracy also must have informed citizens. Voters must understand the candidates and the issues in order to make wise choices. They must take the time to be sure their representatives in the government are acting in a responsible, ethical manner.

Finally, our nation needs young people like you who are doing something good with their lives. You are the future of the country, but you can contribute to the good of the nation right now. When you do your best in school and in Scouting, keep yourself fit, and work hard for the good of others in your family and community, you are strengthening the fabric of America. Make the most of yourself and you will become the kind of citizen our nation must have. That is what it means to be an American. That is the high goal the Constitution sets for us all.

THE AMERICAN'S CREED

In the words of William Tyler Page, *The American's Creed* sums up the ideals for which our nation stands. It points out the rights of all Americans and our duty to keep America great.

I believe in the United States of America . . .

Covering more than 3½ million square miles of land, the United States of America is a nation rich in natural resources. We can also count as a resource the millions of citizens who call America home. Each of us can contribute in our own

way to making life in our country good for ourselves and everyone else.

. . . as a government of the people, by the people, for the people; . . .

Our government is made up *of* all of us. Decisions are made *by* us through those we elect to office. The rights of the Constitution are *for* each and every one of us. The Declaration of Independence states that "all men are created equal." It doesn't matter where we live, how much money we have, the color of our skin, whether we are male or female, or the nature of our beliefs; we are all equal under the law.

. . . whose just powers are derived from the consent of the governed; a democracy in a Republic; . . .

It is our duty to vote in elections to select those who will represent our views in the government. To vote wisely, we must spend time learning about the candidates and the issues on which they will make decisions.

. . . a sovereign Nation of many sovereign States, . . .

Our national government headquarters is in the city of Washington in the District of Columbia. Congress makes federal laws, the Supreme Court interprets them, and the executive branch under the leadership of the president carries them out. In addition, 50 separate state governments enact laws to suit conditions in their sovereign states. "Sovereign" means each state controls its own affairs.

. . . a perfect Union, one and inseparable; . . .

Maintaining a union of 50 states has never been easy. There are still many problems that face us. But if we work

toward solutions and keep as a goal the shining vision of a perfect nation, we can continue to make our country the best place possible for all of us.

. . . established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

Freedom. Equality. Justice. Humanity. We want every person on Earth to share those rights. To that end, many Americans have shared their wealth, their skills, their wisdom, and some have even sacrificed their lives. Their willingness to die for basic human rights should make us all more determined to live for those high ideals.

I therefore believe it is my duty to my country to love it; . . .

America is your country. Its soil feeds you. Its laws protect you and give you "the right to life, liberty, and the pursuit of happiness." Show your love for America with actions that make it a better country for you and for all citizens.

. . . to support its Constitution; . . .

The United States Constitution protects your rights as an American. By supporting the Constitution, you help preserve these rights. Support all the same rights for others, even when you do not agree with their actions.

. . . to obey its laws; . . .

Written by our representatives, the laws of our country, states, and communities govern much of what we do every day. By obeying laws, you strengthen them and maintain the protection they afford. By learning about laws and seeking to

improve them through Constitutional processes, you help keep your government responsive to the needs of its citizens.

. . . to respect its flag; . . .

The flag is the symbol of our country. When we show it our respect, we are showing our respect and love for all that is America — our land, our people, our way of life.

. . . and to defend it against all enemies.

America relies on its citizens to keep it safe. The men and women of the armed forces stand ready to defend the nation against threats from beyond our borders. But ignorance, prejudice, and apathy are enemies of our country, too. Do your part to defeat those threats by working hard at school. Defend the rights of others. Make your neighborhood, state, and nation good places in which to live.

[PICTURE OMITTED]

KNOW OUR COUNTRY'S GREATS

American history is full of dignity and heroism. Most of America's greats — pioneers, parents, Scoutmasters, teachers, and millions of others — make their contributions in quiet ways.

Some individuals have had the opportunity to perform deeds that changed our country and the world. Some did it by their statesmanship, others by their educational skills. Some with their books, others by their inventions. Some with speeches, others by sacrificing their lives.

Many of those we remember found fame with the support of many whose names are long forgotten. Great coaches win

only with the help of fine players. Generals gain fame only if they are leading dedicated soldiers.

You will find some of America's best-known greats pictured on pages 462-463. They represent not just the achievements of individual citizens, but also how the lives of all Americans are important to the United States of America.

Susan Brownell Anthony
Daniel Boone
Thomas Alva Edison
Dwight David Eisenhower
John Muir
Martin Luther King, Jr.
Sacajawea
Walter Reed
Eleanor Roosevelt
Harriet Tubman
Jim Thorpe
Alexander Graham Bell
Mark Twain
Albert Einstein
Benjamin Franklin
Matthew Henson
Robert E. Lee
Chief Plenty Coups
Henry David Thoreau
Padre Junipero Serra
Whitney Young, Jr.
I. M. Pei

* * * *

KNOW THE PLEDGE OF ALLEGIANCE

The Pledge of Allegiance to the Flag of the United States of America

I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all.

The Meaning of the Pledge of Allegiance

When you pledge allegiance to your flag, you promise loyalty and devotion to your nation. Each word has a deep meaning.

I pledge allegiance . . . I promise to be true

. . . *to the flag* . . . to the symbol of our country

. . . *of the United States of America* . . . a country made up of 50 states and several territories, each with certain rights of its own

. . . *and to the Republic* . . . a country where the people elect representatives from among themselves to make laws for them

. . . *for which it stands*, . . . the flag represents the country

. . . *one Nation under God*, . . . a country whose people are free to believe in God

. . . *indivisible*, . . . the country cannot be split into parts

. . . *with liberty and justice* . . . with freedom and fairness

. . . *for all*. For every person in the country.

[PICTURES OMITTED]

BILL OF RIGHTS

Congress of the United States, begun and held at the City of New York, on Wednesday, the fourth of March, one thousand seven hundred and eighty nine.

The Conventions of a number of the States, having, at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added: And as extending the ground of public confidence in the Government, will best insure the beneficent ends of its institution:

Resolved, by the SENATE and HOUSE OF REPRESENTATIVES of the UNITED STATES OF AMERICA in Congress assembled, two thirds of both Houses concurring. That the following

Articles be proposed to the Legislatures of the several States, as Amendments to the Constitution of the United States; all, or any of which articles, when ratified by three fourths of the said Legislatures, to be valid to all intents and purposes, as part of the said Constitution, viz.

Articles in addition to, and Amendment of the Constitution of the United States of America, proposed by Congress, and ratified by the Legislatures of the several States, pursuant to the fifth Article of the Original Constitution.

ARTICLE THE FIRST . . . After the first enumeration required by the first Article of the Constitution, there shall be one Representative for every thirty thousand, until the number shall amount to one hundred, after which, the proportion shall be so regulated by Congress, that there shall be not less than one hundred Representatives, nor less than one Representative for every forty thousand persons, until the number of Representatives shall amount to two hundred, after which, the proportion shall be so regulated by Congress, that there shall not be less than two hundred Representatives, not more than one Representative for every fifty thousand persons. [Not Ratified]

ARTICLE THE SECOND . . . No law, varying the compensation for the services of the Senators and Representatives, shall take effect, until and election of Representatives shall have intervened. [Not Ratified]

First Amendment

ARTICLE THE THIRD . . . Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the

press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Second Amendment

ARTICLE THE FOURTH . . . A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

Third Amendment

ARTICLE THE FIFTH . . . No Soldier shall, in time of peace, be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Fourth Amendment

ARTICLE THE SIXTH . . . The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Fifth Amendment

ARTICLE THE SEVENTH . . . No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or Naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case, to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor

shall private property be taken for public use without just compensation.

Sixth Amendment

ARTICLE THE EIGHTH . . . In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

Seventh Amendment

ARTICLE THE NINTH . . . In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact, tried by a jury, shall be otherwise re-examined in any Court of the United States, than according to the rules of the common law.

Eighth Amendment

ARTICLE THE TENTH . . . Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Ninth Amendment

ARTICLE THE ELEVENTH . . . the enumeration in the Constitution of certain rights, shall not be construed to deny or disparage others retained by the people.

Tenth Amendment

ARTICLE THE TWELFTH . . . The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

[PICTURE OMITTED]

Special populations. Each of us must overcome challenges in our lives. Perhaps you or another Scout in your troop gets around in a wheelchair or with crutches. A few of your neighbors may experience impaired hearing or a loss of sight. Some people must adjust to developmental disabilities, as well.

We all wish we could have perfect physical health and mental awareness. However, illnesses and accidents can leave people of any age with impairments and disabilities. Someone in your family may have faced physical or mental limitations since birth.

While they may have special ways of overcoming certain conditions, people with disabilities are members of communities just like anyone else. They have much to offer. Be sensitive to their needs, but then look beyond their limitations and get to know the people they really are.

Ethnic groups. Everyone has an ethnic background. For native Americans, that means being part of the tribes that lived in North America before European explorers arrived. The ethnic origins of everyone else lie outside the borders of the United States. Your parents, grandparents, or other ancestors may have come from Africa, Asia, Europe, South America, or another part of the globe. Perhaps your family arrived in America hundreds of years ago. Maybe you've lived in the United States only a few months.

Americans try hard to make our nation a place where people of all backgrounds and races can live and succeed together. At the same time, we take great pride in our ethnic roots. Ethnic songs, clothing, languages, foods, and religious beliefs help give us each a special connection with our past. Ethnic festivals and holidays let us celebrate our own heritage and share in those of our neighbors.

Watch for posters in store windows telling of local celebrations and festivals. Read the newspapers for announcements of special events. You can have a good time learning about other cultures. By accepting the differences among us, you will realize the wonderful variety and strength that different ethnic groups can bring to a community.

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CHAPTER 21

[PICTURE OMITTED]

FAMILY

FAMILY. That's one of the best words we know. It means belonging, support, and love. For many Scouts, a family is made up of parents, brothers, and sisters all under the same roof. There may even be grandparents sharing the home, and cousins, aunts, and uncles living nearby.

But there are other kinds of families, too. Perhaps you live in a family with a single parent, or share time with a father and mother who live in different places. Grandparents and other relatives may live far away — even in other countries. Maybe your family has no parents at all, but

instead is made up of relatives or guardians who want the best for you.

Two parents, one, or none — what makes a family is not the number of people in it or whether they are related. It is the way they care for each other and share their lives with each other.

The family is where learning begins. How did you learn to speak? By imitating words you heard in your family. Much of what you know and who you are comes to you from long ago, passed down through the generations by your family. The language you speak, foods you eat, holidays you celebrate, and values you hold are all reflections of the people with whom you live.

Our families provide us with shelter, clothing, and food. They should accept us for what we are and help us become the best people we can. When we are with our families, we want to feel safe. We want to belong.

No family is perfect. There may be times when you feel that others in your family don't understand you. You may disagree with some of their ways of doing things. As you grow older, you want to develop more independence. All of the changes you are going through can cause strain at home. But you can make the most of family life. That takes work, especially on your part. It begins by learning how to listen.

[PICTURE OMITTED]

LISTENING

We are so eager to say what we think that we don't always listen carefully. For instance, your little sister may just be learning how to kick a soccer ball. When you come home

from school, she can hardly wait to tell you about it. At first you think that's boring — kicking a ball is no big deal for you. But then you stop and listen, because you realize she is seeking your support and wants to share her excitement with you. So you go outside with her and kick the ball back and forth. It's fun, and you can give her a few pointers on playing the game. By taking the time to listen, you are building her confidence and strengthening the bonds in the family.

Listening is just as important when someone is angry. Perhaps your father is angry with you because he thinks your room is a mess. Instead of getting mad yourself, wait until both of you are calm, and then look for a solution. Is there really a problem with your room? Then maybe you do need to talk about ways you can do better. On the other hand, he may have been tired or upset about something else and snapped at you. That can happen to anyone. By listening rather than returning his anger, you are helping to improve the situation.

THE FAMILY COUNCIL

Many families use a family council so that everyone can share in making decisions. They may talk around the dinner table during meals, or set a special time each week when they can sit down together. A family council can even be a single parent and an only child talking with each other.

The council is a good time to discuss family rules. For instance, your parent or guardian may expect you to be home at a certain time. If you will be late, how will you contact them? What will happen if you break their trust by not calling?

By having rules that set clear, reasonable limits, your family gives you the freedom to explore, but not to go too far.

When you respect the rules, you prove that you are a reliable member of the family. Your parents may respond to your maturity by having greater trust in you.

[PICTURE OMITTED]

A family council is an opportunity for you to share problems of your own. You might be having difficulty with a subject in school, or you don't understand why your friends are acting a certain way. The adults in your family and your older brothers and sisters have a lot of experience with life. It's easy to share the good times with them. They may be even more helpful and supportive when times are not so good.

[PICTURES OMITTED]

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TIME TOGETHER

The demands of school, homework, friends, Scouting, and religious activities may fill most of your days and evenings. Older family members often have jobs and projects of their own. Even though you all live in the same house, you and others in your family may be rushing past one another with hardly a word.

Make a real effort to spend time together. On a weekend while helping with family chores, you can work alongside your parents and talk. Share with them what you are doing in school and in Scouting. Let them enjoy your excitement about life.

Go on walks as a family. Try bicycling together, or having picnics. Go together to visit exhibits, libraries, and museums. In fact, almost everything is better if you share it with the people you love.

Your Family and Scouting

When you join the Boy Scouts, your whole family becomes part of the Scouting family. Your relatives may attend special Scout gatherings, and they may even lend a hand in running the troop. Scout meetings, hikes, and campouts take you away from your house, but you bring home what you learn in your patrol and troop. You can share your new knowledge and enthusiasm with others in your family. Everyone wants you to have all the fun that Scouting has to offer. They want to see you reach the Scouting goals you set for yourself. By helping you, each of them receives some of the excitement and satisfaction of Scouting.

[PICTURE OMITTED]

CHAPTER 22

[PICTURE OMITTED]

PERSONAL DEVELOPMENT

MANY Scouts enjoy music. Perhaps you are able to play a trumpet, strum a guitar, or sing a song. You may like sports, too. Can you kick a soccer ball and run a good race? When you throw a baseball, is it right on target?

Every young person has many talents. You may be able to draw faces, airplanes, buildings, and cars. Math and science may seem easy to you. Maybe you have a knack for telling a funny story. At troop meetings, Scouts may respect you as a leader or as a good listener. Perhaps you are very gentle with animals and like to care for them.

You are a collection of wonderful abilities and ideas. Your skills and interests are your possibilities. They are hints of what you can become.

In addition to the gifts you have today, you also own the past. As a member of the human family, the history of all people is your history as well. The centuries of discovery, invention, and learning all belong to you. You can draw on that knowledge and wisdom any time you want it.

And the future is yours, too. Your curiosity and your ideas will make a difference. The world needs what you have to offer. It needs you to make the most of your skills. To do that, you must be open to the joy of learning.

* * * *

[PICTURE]

Choosing Friends

Part of good judgment is choosing friends. You spend a lot of time with the people you enjoy. You learn from them, have fun with them, and want them to like you.

Hang on to friends who have attitudes and values you admire. Seek out those with healthy interests. Share adventures with people who want to make the most of themselves.

However, don't limit your opportunity to meet someone new just because he or she is not exactly like your other friends. Differences of race, culture, and language can be the basis of many close bonds. Some people are shy, so it may be up to you to open the door to friendship. Visit with them at school. Invite them to join in with Scouting events, ball

games, and neighborhood activities. You will be surprised how eagerly others respond to your offers of friendship.

[PICTURE OMITTED]

Peer Pressure

The language you and your friends use is a clue to how you think about the world. Swear words, dirty jokes, and crude talk often are sued as weapons to hurt other people. Clean language is a mark of intelligence, kindness, and respect for other people.

Once in a while, you may discover that some of the people you know are using tobacco, alcohol, or illegal drugs. They may pressure you to use them, too. However, you know that real friends would not want you to do things that could harm your health or cloud your mind. If smoking, drinking, or drugs are a part of your circle of friends, you may need to find new friends who are more interested in making the most of their lives. Don't worry, they are out there. Look around and you will find them.

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SEXUAL RESPONSIBILITY

As you grow into manhood, your friendships will change. People around you are also changing. Girls you know are becoming young women. They are growing both physically and emotionally. Your relationships with them will become closer and more meaningful to you and to them.

You are maturing sexually, too. As a young man, you are capable of becoming a father. That is a profound responsibility with powerful consequences in your life and the

lives of others. It is a responsibility that requires your very best judgment.

Sex is not the most important or most grown-up part of a relationship. Having sex is never a test of maturity. True manliness comes from accepting the responsibility for your actions toward others and yourself in the following ways:

* *Your responsibility to women.* Whenever you like someone, you want the best for that person. A healthy relationship is supportive and equal. You owe it to the women in your life to keep their best interests in mind. You can have a terrific time together enjoying life and growing emotionally. However, the difficulties created by a pregnancy can be enormous. Don't burden yourself and someone you care for with a child neither of you is ready to bear.
* *Your responsibility to children.* When you are fully grown and have become secure in yourself and in your relationship with another person, the two of you may decide to marry and have a child. That is a wonderful choice full of challenges and rewards. By waiting until you are thoroughly prepared to be parents, you can give your own child a close, loving family in which to grow.
* *Your responsibility to your beliefs.* For the followers of most religions, sex should take place only between married couples. To do otherwise may cause feelings of guilt and loss. Abstinence until marriage is a very wise course of action.
* *Your responsibility to yourself.* An understanding of wholesome sexual behavior can bring you lifelong happiness. Irresponsibility or ignorance, however, can cause a lifetime of regret. AIDS and venereal diseases

spread by sexual contact may undermine your health and that of others. Having a baby before you are ready may drastically limit your future chances for education, occupations, and travel.

You owe it to yourself to enter adulthood without burdens. You owe it to yourself to enrich your life by learning what is right. Your religious leaders can give you moral guidance. Your parents or guardian or a sex education teacher should give you the facts about sex that you must know.

Learn by asking, remember? If you have questions about growing up, about relationships, sex, or making good decisions, ask. Talk with your parents, religious leaders, teachers, or Scoutmaster. They have experienced much of life, and they are interested in what is best for you. Let them know your concerns.

CHILD ABUSE

Most relationships with others can be warm and open. That is because they are built on trust. A pat on the back, a hug of encouragement, or a firm handshake are ways we can show someone we care about them.

However, it is a sad fact that some adults use their size and power over children to abuse them. You need to know about child abuse so that you will understand what to do if you are ever threatened. You may also be able to help stop the abuse of a friend.

The following are the four kinds of child abuse you may encounter:

Neglect. Parents or guardians abuse by neglect if they willingly choose not to provide their children with the food, clothing, shelter, and care needed for a healthy life. Neglect is often caused by adults who are dependent on alcohol or drugs.

Emotional abuse. Children are emotionally abused when they are repeatedly told that they are no good or that they will never amount to anything. Lasting harm is done if children begin to believe those falsehoods.

Physical abuse. Physical abuse occurs when excessive force is used to punish a child. It may result in bruises, burns, cuts, broken bones, and sometimes death.

Sexual abuse. Any sexual activity between an adult and a child is sexual abuse. So is forced sexual activity between an older or larger youth and a smaller or weaker child. Many people think sexual abuse happens only to girls, but they are wrong. Boys may also be victims of molesters.

[PICTURE OMITTED]

What You Can Do

If you think you have been a victim of child abuse, you may want to talk with an adult you feel you can trust. Also, every state has a child abuse hotline you can call for help.

Be aware of the ways you treat people younger or smaller than yourself. Every child deserves respect. Serve as a good role model whenever you are in position of responsibility — for example, as a babysitter, a patrol leader, or someday as a parent. Sometimes it may seem easy to respond to the poor behavior of others by name-calling or physical force, but you should always use other methods to resolve conflicts. Talk with your Scoutmaster and parents about better ways to lead.

Protecting Yourself from Sexual Abuse

Most sexual abuse can be prevented if young people know and follow these three R's:

- Recognize
- Resist
- Report

Recognize. Recognizing a situation that may become sexual abuse can help you get away before you are in serious danger. An adult attempting sexual abuse may begin touching you in ways that are confusing. He or she may try to touch your groin area and pretend it was an accident. You may be asked to pose for photographs in your underwear or swimming suit, and then in no clothing at all.

Some adults or older youths may try to use your normal curiosity about sex as an opportunity to attempt sexual abuse. Sex is a normal bodily function that you need to understand. If anyone makes it seem dirty or secretive, you should be very cautious.

People who sexually abuse young people are called child molesters. A child molester may be anyone. Most often, the molester is known by his or her victim. The molester may be a member of the family, a schoolteacher, religious leader, or youth group leader. By knowing how a child molester operates, you can recognize what is happening regardless of who that person is.

Resist. Molesters look for victims who do not know enough to resist the abuse. You have the right to control your body. Anytime a person does something to your body that makes you feel bad or you know is wrong, you have the right to stop them even if you must be rude. You should be ready to run, scream, or make a scene in public in order to protect yourself. When faced with resistance, most molesters will stop.

Report. Anytime you feel that a person has tried to molest you or someone you know, you must report it. Talk to a trusted adult or call a child abuse hotline. Child abuse is an adult-size problem. By talking about it with adults you respect, you can let them solve it.

[PICTURE OMITTED]

BE PREPARED FOR LIFE

You may have grandparents who seem very young. With bright eyes and a quick step, they enjoy outdoor activities, hard work and a good life. You may also know younger people, even people your own age, who seem tired, bored, and just plain old. All they want to do is sit in front of the television and watch other people having fun.

Decide right now to put a Keep Off! sign on the rocking chair. Life is bursting with opportunities. The wise physical fitness habits you are developing now will keep your body in good shape through the decades to come. Just as important are habits to keep your mind alert, fresh, and healthy. A lifetime of reading, learning, and trying out new ideas does for your mind what exercise and sports do for your body. It's up to you to make the most of every moment of every day. You can jump at life, celebrate it, and live it well. You have one chance at this lifetime — one precious, golden opportunity. Savor every moment. Do nothing that is not of value. Live every second to the fullest.

* * * *

CHAPTER 24

[PICTURE OMITTED]

THE SPIRIT OF SCOUTING

It is easy to join a Scout troop, but it is not so easy to live up to the ideals of Scouting. For that, you need courage and determination.

In some ways, Scouting is like a game with rules you must follow to be a member of the team. The rules of Scouting are found in the Scout Oath, Scout Law, Scout motto, and Scout slogan. It is by following these rules that you can become a true Scout.

[LOGO OMITTED]

Scout Oath

On my honor I will do my best
To do my duty to God and my country
and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong,
mentally awake, and morally straight.

THE MEANING OF THE SCOUT OATH

Before you pledge yourself to any oath or promise, you must know what it means. The paragraphs that follow will help you understand the meaning of the Scout Oath.

On my honor . . .

By giving your word, you are promising to make every effort to live by the high ideals of the Scout Oath. Your success is a measure of your honor. As a Scout, you must hold your honor sacred.

. . . I will do my best . . .

You have many talents, skills, and interests. Do your best with them, and use them for good purposes. Don't be satisfied with less than your best effort even when less is required of you. Measure your achievements against your own high standards, not against the performance of others. As a Scout and throughout your life, you will have opportunities to learn and to help many people. You will also be faced with challenges that may severely test you. Use your abilities to do your very best. That is what Scouting requires.

. . . To do my duty to God . . .

Your family and religious leaders teach you to know and love God and the ways in which God can be served. As a Scout, you do your duty to God by following the wisdom of those teachings in your daily life, and by respecting the rights of others to have their own religious beliefs.

. . . and my country . . .

As you study our country's history, you learn about the men and women who toiled to make America great. Most contributed in quiet ways. Others sacrificed their lives for our country. All of them did their part to build the nation we have today. Help keep the United States strong by obeying its laws. Learn about our system of government and your role as a citizen and future voter. Do all you can to help your family

and neighbors live happy, productive lives. The land itself is an important part of our national heritage. Work for the conservation of our natural resources. Teach others respect for the land. Your efforts really will make a difference.

. . . and to obey the Scout Law; . . .

The twelve points of the Scout Law are the rules of Scouting. They are also rules you can apply to your whole life. The Scout Law sets forth ideals to live up to. By using the Scout Law as a guide, you will know you are always doing your best. Others will respect you for the way you live. Most importantly, you will respect yourself.

. . . To help other people at all times; . . .

There are many people who need you. Your young shoulders can help them carry their burdens. A cheerful smile and a helpful hand will make life easier for many who need assistance. By helping whenever aid is needed and by doing a Good Turn daily, you prove yourself a Scout. You are doing your part to make this a better world.

. . . To keep myself physically strong, . . .

Take care of your body. Protect it and develop it so that it will serve you well for an entire lifetime. That means eating nutritious foods and being active to build strength and endurance. It also means avoiding drugs, alcohol, tobacco, and any other practices that can destroy your health.

. . . mentally awake, . . .

Develop your mind. Strive to increase your knowledge and make the greatest use of your abilities. Be curious about the world around you. Learn all you can both in class and

beyond school. With an open attitude and the willingness to ask questions, you will get the most out of your life.

. . . and morally straight.

To be a person of strong character, guide your life with honesty, purity, and justice. Respect and defend the rights of all people. Your relationships with others should be honest and open. Be clean in your speech and actions, and faithful in your religious beliefs. The values you follow as a Scout will help you become virtuous and self-reliant.

[PICTURE OMITTED]

SCOUT LAW

The Scout Law is the foundation upon which the entire Scouting movement is built. The points of the Scout Law are a guide by which every Scout tries to live.

The Scout Law is a statement of facts:

"A Scout is trustworthy ... loyal ... helpful ... friendly ... courteous ... kind ... obedient ... cheerful ... thrifty ... brave ... clean ... reverent."

By doing all you can to live up to the Scout Law, you are a Scout. If you should *willfully* break the Scout Law, you violate the spirit of Scouting.

The ideals of the Scout Law are very high. Strive to live by them, and you will excel on your own and as a part of your Scout troop, community, and nation.

The Meaning of the Points of the Scout Law

Each point of the Scout Law is expressed in a single word rich with meaning. You should understand that meaning so well that you can explain it in your own words. What follows will help you reach that understanding.

A Scout is TRUSTWORTHY. *A Scout tells the truth. He keeps his promises. Honesty is a part of his code of conduct. People can always depend on him.*

Your parents, teachers, and friends know that as a Scout you tell the truth and keep your promises. When your parents or guardian ask you to do something, they know you will do it. When your troop has a meeting, your leaders know you will be there. When you have said that you are going on a patrol campout, the other Scouts know you will be on time. People can depend upon you to do your best in every situation.

There will be times when your judgment fails and you make mistakes. Everyone does. Your baseball may smash a window. You may misread your map and come home late from a hike. If you quickly admit what you have done and make good on any damage, others will soon forget the incident. By learning from those mistakes, you can do better in the future.

A reputation for being trustworthy is important to you now and in years to come. It can help you get and keep jobs. Others will depend on your word. You prove you can be responsible with money. Trustworthiness will help you make and maintain good friendships.

A Scout is LOYAL. *A Scout is true to his family, friends, Scout leaders, school, nation, and world community.*

Loyalty starts at home. You show your loyalty by being the kind of person your family can trust and respect. Let them know through your actions that you appreciate what they do for you.

A chain is only as strong as its weakest link. The success of your patrol and your troop depends on the loyalty of each Scout in it — in the way you support your leaders and pitch in with the team, and in the way you act as a Scout.

Express your loyalty to the United States by respecting our flag and our government, and by participating in the democratic process. Another part of loyalty is seeing where things can be made better and then working toward that ideal. Our form of government allows each of us to voice our concerns and work within the system to make changes. Give real meaning to your loyalty by helping make our communities, states, and nation a reflection of the best America can be.

A Scout is HELPFUL. *A Scout is concerned about other people. He willingly volunteers to help others without expecting payment or reward.*

In pledging yourself to the Scout Oath, you promised "to help other people at all times." The Scout motto asks you to Be Prepared. The Scout slogan reminds you to Do a Good Turn Daily. These three ideals work together: you *promise* to help, you can help because you have learned how, and you *do* help because you care about all people.

As a Scout, prepare yourself to be helpful, then look for ways to help. Learn first aid, and you are ready to assist someone who is hurt. Know about your town, and you can help a stranger find the way.

A Scout's willingness to help is evidence of his attitude toward life. He wants the best for everyone, and acts to make that happen. A Scout may work for pay, but he does not expect to receive money for being helpful. A Good Turn done in the hope of getting a tip is not a Good Turn at all.

A Scout is FRIENDLY. *A Scout is a friend to all. He is a brother to other Scouts and all the people of the world. He seeks to understand others. He respects those with ideas and customs that are different from his own.*

Friendship is like a mirror. When you have a smile on your face as you greet someone, you are more likely to receive a smile in return. If you are willing to be a good friend, you will find that others enjoy being with you.

The moment you become a Scout, you join a brotherhood of friends that circles the world. Those in it are of different countries and colors and creeds, but they are all brother Scouts. They live up to Scout Oaths and Laws just as you do.

Making a friend is fairly easy if you are friendly yourself. Keeping a friend is more difficult. Every person is an individual with his or her own ideas and ways of doing things. To be a real friend you must accept other people as they are, show interest in them, and respect their differences.

Accept who *you* are, too. You don't have to be just like everyone else. Real friends will respect the beliefs, interests, and skills that make you unique.

A Scout is COURTEOUS. *A Scout is polite to everyone regardless of age or position. He knows that good manners make it easier for people to get along together.*

This is another way of saying, "A Scout is a gentleman." Good manners show that you respect the feelings and needs

of others. Open a door for someone. Offer your seat on a bus to an elderly person, a pregnant woman, or someone carrying a baby. Rise from your chair when a guest enters the room. Help your parents be seated at the family table. Greet others with a firm, sincere handshake. Say "please" and "thank-you" or "pardon me" and "sorry" whenever they are needed. Do your share of family chores in a pleasant way. The courtesy you practice as a Scout will stay with you throughout your life.

A Scout is KIND. *A Scout understands there is strength in being gentle. He treats others as he wants to be treated. Without good reason, he does not harm or kill any living thing.*

There is nothing weak about being kind. In fact, kindness is a sign of true strength. To be kind you must look beyond yourself to the needs of others. Take time to listen to the thoughts of other people. Imagine what it would be like if you were in someone else's place.

[PICTURE OMITTED]

. It is not difficult to be kind to those in need and those who cannot defend themselves. What may be harder is being kind to people you don't know or don't understand, and to people with whom you disagree. We live in a world that has more than its share of anger, fear, and war. Extending kindness to those around you and having compassion for all people is a good antidote to the poisons of hatred and violence.

Kindness is not limited to the ways we feel about people. Be kind to pets and wildlife. Develop a positive land ethic that respects the earth. Help protect our natural resources by practicing no-trace methods of hiking and camping.

A Scout is OBEDIENT. *A Scout follows the rules of his family, school, religion, and troop. He obeys the laws of his community and country. If he thinks these rules and laws are unfair, he tries to have them changed in an orderly manner rather than disobey them.*

Obedience begins in your home. Your family cares for you and wants you to be safe. Cheerfully follow any rules your family has set for you.

There are others besides family members to whom you owe obedience. When teachers give you homework, it is usually because the assignments will help you learn. When an employer gives you an order, it is usually for the good of the business. And when your Scout leader asks you to do a job, it is because your efforts will help your patrol and troop. Being obedient also means following city, state, and national laws.

However, obeying must be guided by judgment. If someone order you to cheat, steal, or do something else that you know is wrong, you have to say no. Obedience is based on trust. Those who give you orders trust that you will do what they ask. But you must also trust your own beliefs and obey your conscience when you know you are right.

A Scout is CHEERFUL. *A Scout looks for the bright side of life. He cheerfully does tasks that come his way. He tries to make others happy.*

Some people grumble when they are losing a game. On a campout, they become angry if the weather turns bad or the trail is long and dusty. Others are always cheerful. With a sense of joy and adventure, they jump at every opportunity life presents. Their good spirits make everything easier for them, their friends, and their families.

Adversity is a tremendous teacher. Even though it may test the limits of your cheerfulness, the way to become a top-notch camper is to get outdoors, rain or shine, do your best every time, and be willing to learn from your mistakes.

The same is true off the trail You can become a good athlete by playing against those who are better. You will become a better student by realizing your studies are a chance for discovery. And you will become a finer person if you approach all you do with energy and good cheer.

A Scout is THRIFTY. *A Scout works to pay his way and to help others. He saves for the future. He protects and conserves natural resources. He carefully uses time and property.*

Paying your way with money you have earned gives you independence and pride. When you dig into your own pockets to buy clothing, your Scout uniform, or your camp equipment, you learn the real value of those items. You will be sure to take good care of them.

Save some of your earnings in a bank account. Even if you have only a dollar or two to put aside each month, the habit of saving regularly is very important. Share with others, too. Volunteering your time and energy is just as valuable as giving money.

As a camper and backpacker, you will learn that you can live very well with no more possessions than the clothes you are wearing and the gear in your pack. As a Scout, you will also see that practicing conservation is a sign of thrift. Protect and conserve the earth's natural resources — its soil, water, forests, wilderness areas, and wildlife. Recycle papers, glass, and metal used in your home and community. Waste is an

enemy of thrift. When you act to stop it, you are doing your part to keep the earth beautiful.

A Scout is BRAVE. *A Scout can face danger even if he is afraid. He has the courage to stand for what he thinks is right even if others laugh at him or threaten him.*

Since 1910 when Scouting came to America, thousands of Honor Medals have been awarded to Scouts who saved lives as the risk of their own. They proved themselves ready when emergencies arose. They may have been afraid, but they each went to the aid of someone in serious trouble. Once they reached the victims, they had the skills to make successful rescues.

Lifesaving is not the only test of bravery. You are brave every time you do what is right in spite of what others might say. You are brave when you speak the truth and when you admit a mistake and apologize for it. You are brave when you refuse to let alcohol, tobacco, or drugs become a part of your life. And you show true courage when you defend the rights of others.

* * * *

[PICTURE OMITTED]

A Scout is CLEAN. *A Scout keeps his body and mind fit and clean. He chooses the company of those who live by these same ideals. He helps keep his home and community clean.*

You never need to be ashamed of dirt that will wash off. If you play hard and work hard you can't help getting dirty. But when the game is over or the work is done, that kind of dirt disappears with soap and water.

There's another kind of dirt that won't come off by washing. It is the kind that shows up in foul language and harmful thoughts.

Swear words, profanity, and dirty stories are weapons that ridicule other people and hurt their feelings. The same is true of racial slurs and jokes making fun of ethnic groups or people with physical or mental limitations. A Scout knows there is no kindness or honor in such mean-spirited behavior. He avoids it in his own words and deeds. He defends those who are targets of insults.

A Scout is REVERENT. *A Scout is reverent toward God. He is faithful in his religious duties. He respects the beliefs of others.*

The work *reverence* refers to a profound respect for God. The wonders of the world remind us of our God's creative power. We find it in the tiny lines of a leaf and the great mysteries of the universe. It exists in the kindness of people and in the teachings of our families and religious leaders.

We show our reverence by living our lives according to the ideals of our beliefs. The Scout benediction is "May the Great Master of all Scouts be with us until we meet again."

The United States Constitution gives each of us complete freedom to believe and worship as we wish without fear of punishment. All your life, you will encounter people who hold different religious beliefs or even none at all. It is your duty to respect and defend the rights of others whose beliefs may differ from yours.

* * * *

SIGNS OF A SCOUT

When you become a Scout, use the Scout sign, salute, and handclasp to show that you belong to the world brotherhood of Scouting. And, of course, you can wear the Scout badge and the Scout uniform.

Scout sign. The Scout sign marks you as a Scout everywhere in the world. Give it each time you recite the Scout Oath and Law. Held high, the Scout sign is a signal for attention. When a Scout leader raises his hand in the Scout sign, all Scouts should also make the sign and come to silent attention.

To give the Scout sign, cover the nail of the little finger of your right hand with your right thumb. Then raise your right hand, palm forward, with the three middle fingers upward. Those three fingers stand for the three parts of the Scout Oath. Your thumb and little finger touch to represent the bond that units all Scouts.

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Scout Salute. The Scout Salute signifies respect. Use it to salute the flag of the United States of America. As a sign of courtesy, you may also salute a Scout leader or another Scout.

To give the Scout salute, form the Scout sign with your right hand. Bring that hand smartly up to your head until your forefinger touches the edge of your hat or your forehead above the right eye.

[PICTURE OMITTED]

Scout handclasp. The Scout handclasp is a token of friendship. That is why it is made with the left hand, the hand nearest your heart. Give the Scout handclasp by extending your left hand to another Scout and firmly grasping his hand.

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Scout badge. The shape of the complete Scout badge, which is also on the First Class badge of rank, was adapted from the north point of an old mariner's compass. The design is often called a *trefoil*-a flower with three leaves. It is also known by its French name, *fleur–de–lis*–lily or iris flower. The shape resembles an arrowhead.

With slight changes, the trefoil badge is used by Scouts around the world.

The *trefoil* means that a Scout can point the right way in life as truly as a compass can in the field.

The *three points*, like the fingers of the Scout sign, stand for the three parts of the Scout Oath.

[PICTURE OMITTED]

The *two stars* symbolize truth and knowledge, and the outdoors in Scouting.

The *eagle with the shield* stands for freedom and a Scout's readiness to defend that freedom.

The *scroll* with the Scout motto is turned up at the ends. It is a hint that a Scout smiles as he does his duty.

The *knot* at the bottom of the scroll is a reminder to Do a Good Turn Daily.

Scout uniform. Wearing a uniform is part of the thrill of being a Scout. Put on your uniform and you feel ready for hiking, camping and other Scout activities. By dressing alike, you and all other Scouts show that you are equals in the spirit of brotherhood and that you stand for certain ideals.

Wear your uniform proudly. It is a steady reminder to you and to others that a Scout is a person who can be trusted to lend a hand when help is needed. Dressed as a Scout, you want to act as a Scout.

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The parts of a uniform. The Scout uniform consists of a cap or a broad-brim hat, a shirt, trousers or shorts, a belt, socks, and shoes or hiking boots. For cold weather, your troop will prefer the long-sleeve shirt with trousers. The favorite summer uniform is the short-sleeve shirt and shorts. Scouts involved in conservation projects may wear work pants or jeans with their Scout shirts.

Scouts throughout the world are recognized by their neckerchiefs. Each troop chooses its own color.

Uniforms build team spirit in your patrol and troop. The color and design of the Scout uniform make it the ideal clothing for many outdoor adventures.

How to wear a neckerchief. Roll the long edge of the neckerchief to about 6 inches from the tip. Place the neckerchief smoothly around your neck. Lay it over or under you collar, depending on the custom of your troop, and hold it in place with a slide. Troop custom will also decide whether you tie the ends of the neckerchief with a slipknot or square knot, or leave them free. Scout bolo ties may be worn under a open collar.

[PICTURES OMITTED]

How to get a uniform. The moment you join a troop and have been registered as a Scout, you can get a uniform from the nearest Scouting equipment distributor. Your

Scoutmaster will know the location. There you can buy your uniform, community strip or council shoulder insignia, troop numeral, and patrol medallion. If you need help finding money for a uniform, your Scoutmaster may suggest ways you can earn it. Your troop may also be able to let you use uniforms that older Scouts have outgrown.

Wearing your Scout uniform. Wear your complete uniform proudly and correctly at all Scouting events:

- ★ At patrol and troop meetings, hikes, camps, and rallies.
- ★ When you appear before a board of review or a court of honor.
- ★ When you take part in Scout service projects in your community and in the backcountry.
- ★ During Scouting Anniversary Week in February.

* * * *

THE FIRST WORLD JAMBOREE

By 1920, Scouting had spread around the world. To strengthen this world brotherhood, Baden-Powell invited Scouts from all nations to a world jamboree in London. He wanted young people from many countries to camp together, share their skills, and develop friendships.

The first jamboree was such a success that Scouting's leaders promoted the idea of more worldwide gatherings. With the exception of the World War II years, world jamborees have been held every 4 years.

Since 1937, the Boy Scouts of America has held one national jamboree between very two world jamborees. As many as 50,000 Scouts have attended each gathering.

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THE GROWTH OF SCOUTING

Through the years, the Boy Scouts of America has continued to grow. To serve the special needs and interests of Scouts, the BSA has developed a variety of programs.

Sea Scouting began in 1912 as a branch of Scouting for older boys. Eventually it became Senior Scouting, which proved to be very popular. Today, Exploring is the program for young men and women in the Boys Scouts of America.

The Lone Scouts of America merged with the BSA in 1924. An organization for boys who lived in sparsely populated areas of the country, the Lone Scouts had been founded by William Boyce.

In 1930, a younger-boy program, first called Cubbing but now known as Cub Scouting, began drawing boys from age 8 and up into the movement. Tiger Cubs, BSA, was added in 1982 to serve boys younger than 8 and their families. Varsity Scouting, added more recently, rounds out the program of the Boy Scouts of America.

From its beginning with a Good Turn by an unknown Scout, to the present with millions of Scouts across the nation, the Boy Scouts of America has had a colorful, exciting, and important history. Now that you are a Scout, what does the future hold for the organization? Well, that depends on you. Like that British Scout on a foggy London street, you never know when a simple act of kindness can have far-reaching effects on another person, an entire organization, or even the world.

SCOUTMASTER HANDBOOK
(excerpts)

* * * *

The Scoutmaster

To our growing roster of the troop's hard-working parts we now add the key link in the chain—the Scoutmaster.

We learned from visiting Scoutmaster Dan's troop meeting something of what a Scoutmaster does—and does not do. We heard the Scoutmaster summed up as the "person who quietly but effectively pulls it all together to get the desired result: helping boys grow into good men."

The Scoutmaster does this by guiding boys toward understanding. Understanding what—camping skills? No—understanding themselves.

The Scoutmaster works by training boy leaders to run the troop, and by managing, training, and supporting assistant Scoutmasters in their roles.

The Scoutmaster is the one—and only—troop leader who relates closely to each of the other links in the chain of troop operations: The Scouts, the junior leaders and the patrol leaders' council, the assistant Scoutmasters, the troop committee, and through the committee the chartered organization representative and the chartered organization.

The part played by the chartered organization is pivotal, of course, for they choose the Scoutmaster—and the person they choose will influence the lives, in one way or another, of every boy in the troop.

SCOUTMASTER POSITION DESCRIPTION

- Train and guide boy leaders to run their troop.
- Work with and through responsible adults to bring Scouting to boys.
- Help boys to grow by encouraging them to learn for themselves.
- Guide boys in planning the troop program.
- Help the troop committee recruit assistant Scoutmasters.
- Conduct Scoutmaster conferences.

ASSISTANT SCOUTMASTERS

The assistant Scoutmasters also play a strategic part, for they support the Scoutmaster and share the challenge.

Assistants should be assigned specific program responsibilities, such as new Scouts or older boys. Troops with an active "new Scout patrol"–made up of boys who have not yet earned the First Class rank or who have not yet entered the seventh grade–will assign an assistant Scoutmaster to work with that program. Troops with a Venture crew–for older Scouts specializing in more advanced outdoor action or sports–will name an assistant Scoutmaster to guide this program. (See page 26.) A Scoutmaster may have as many assistant Scoutmasters as desired, depending on the needs of the troop.

There is, of course, another important job an assistant Scoutmaster may occasionally be called upon to assume: Should the Scoutmaster be unable to serve, whether temporarily or permanently, an assistant Scoutmaster can step in.

* * * *

"HEY, I MADE ASSISTANT PATROL LEADER!"

Ever patrol needs a patrol leader, an assistant patrol leader, a scribe, a quartermaster, and other patrol positions of responsibility (treasurer, hikemaster, grubmaster, cheermaster). Most of these jobs give some patrol member a chance to lead—perhaps the first he ever had. Whether a boy is a natural leader or not, he deserves the opportunity to show what he can do, and to *improve* what he can do. The patrol method gives it to him.

"WE'RE ALL SET!"

If Scouts in the patrols and on the patrol leaders' council are sharing some of the troop leadership jobs, then the burden of the Scoutmaster and the assistants will be lighter, will it not?

Well, yes and no.

Running a troop requires a certain amount of planning, creating, directing, instructing, and arranging. When a well-trained group of boy leaders can share these responsibilities, the adult leaders can devote more time to such urgent concerns as counseling and guidance, troubleshooting, committee relationships, and contacts with parents. A Scoutmaster's work may not get lighter, but it can be aimed at a more appropriate target and become more productive.

Sometimes adult leaders will feel that maybe they should "give the kids a break," and personally jump in and do all that planning and arranging and so on. After all, they may tell themselves, they've had a lot more experience with that sort of thing, and they know they can do it faster and better than the boys can. OK?

STOP!

Remember what Scoutmaster Dan said back in chapter 1: "How can boys learn to lead if the adults do all the leading?"

"I VOTE YES!"

A patrol has often been described as a "vest pocket democracy." Each member votes to elect his patrol leader. The patrol leader represents his patrol on the patrol leaders' council. The troop elects a senior patrol leader. The patrol leaders' council, with the senior patrol leader as chairman, plans and runs the troop program.

Note those words: "votes" ... "represents" ... "elects." ... This is the vocabulary of democracy, and the democratic way of doing things together. Every boy in the troop, through his elected patrol leader, has a voice in deciding what the troop does.

Voting is a form of good citizenship, and building better citizens in of course one of Scouting's three aims. There's one more thing about voting: when you start this early in life, it can be habit-forming.

ONE MORE TIME!

Because those five reasons for using patrols, and the patrol method, are so important, we're going to recount them.

1 Friends. Patrols permit a Scout to be in the group his friends are in.

2 Small size. It means each boy gets involved because he's really needed.

3 Responsibility. Patrol jobs for everyone means all get a chance to learn and practice responsibility.

4 Adults helped. Boy leaders free adult leaders for their special responsibilities.

5 Democratic. Patrols provide real experience in the democratic way of doing things.

There is a sixth reason, of course—nothing else seems to work.

* * * *

CHAPTER 6

[LOGO OMITTED]

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THE AIMS AND METHODS OF SCOUTING

The Scoutmaster's number one job, in plain English, is to help the Scouts run a good troop, and thus to get what they joined to get: exciting outdoor action and fun.

But beyond this boy-level point of view are three adult-level aims that form the bedrock of the American Scouting movement. We call them simply the three aims of Scouting, for they represent the long-term Scouting outcomes we want for every boy who joins. They will therefore underlie everything we do. Here they are:

The Aims of Scouting

Aim I - To build character

Aim II - To foster citizenship

Aim III - To develop fitness

We start with number one, to build character. It's fairly safe to assume that no boy joins the Boy Scouts to get his character built. But building his character is, nevertheless, what number one asks us to do, and we need to know what we're talking about. Just what is character?

It's "a complex of mental and ethical traits," says one dictionary. It's "moral or ethical quality," says another. It's "qualities of honesty, courage, and integrity," says a third.

To these perfectly good descriptions we add four "self" qualities that Scouting, over the years, has been especially successful in developing in boys: , self-reliance, self-discipline, self-confidence, and self-respect. When a boy begins to develop these, he begins to develop character. And you can help him begin.

Turning to the second aim, fostering citizenship, we also start with the dictionary: Citizenship, says one dictionary, is "behavior in terms of the duties, obligations, privileges, and functions of a citizen." Another dictionary says it more simply: it's "the quality of an individual's response to membership in a community."

What, then, are some of the ways Scouting can encourage boys to honor these duties and respond as good citizens to membership in their communities?

The troop can carry out a service project for the local environment – litter cleanup, tree planting, stream improvement, wildlife habitat improvement, and the like.

The troop can take part in "get out the vote" drives at election times. Patrols (and troops) can hike to local historic sites and museums to learn about the history of their neighborhood, city, state, and country.

By serving as troop and patrol officers, Scouts can get something every citizen needs – practice in the art of leadership.

The troop can visit and learn about important community services such as fire and police departments, health and sanitation installations, public utilities, and road and park departments.

The wise Scoutmaster can guide Scouts not only to love their country, but to understand it, know more of its heritage and history, encounter the democracy that knits together its many cultures into a nation that welcomes them all. And thus to find joy in serving it.

It is growth in your Scouts to *that* level of citizenship in which you, as Scoutmaster, will find *your* joy.

The third aim, developing fitness, covers a broader territory, for Scouting recognizes four kinds of fitness: physical, mental, emotional, and moral.

Physical fitness means good general health and good health habits, rather than show-off muscles and blinding speed around the track. A boy doesn't have to be an Olympic superstar to be fit, but he does have to make sure he gets a balanced diet, gets better exercise than lifting a potato chip, watches his weight at least as much as he watches television, and gets enough sleep to carry him through a typical high-speed day. And of course he must stay far, far away from tobacco, alcohol, and drugs.

If a Scout has any physical limitations, encourage him to perform up to these limits, and if possible a little beyond them. But no boy should be made to feel inferior because he limps or stutters or wears strong glasses or a hearing aid.

Mental fitness means the ability to get all the mileage you can from the brainpower you were born with. Nor is this automatic: A whiz kid may squander his brilliance; a slow learner may surpass himself.

Scouting is loaded with activities that encourage and require mental fitness. What this aim asks is that leaders make certain such activities challenge Scouts to be curious, stay alert, ask questions, get the facts, and then make decisions.

Emotional fitness: What, emotional fitness in an 11-year-old? Believe it! People of any age, sex, or condition require emotional balance and stability. And that means such qualities as the skill and courage to adjust and learn to live with problems they can do little to solve, the self-control not to fly off the handle when something goes wrong, and the self-discipline not to be arrogant when something goes right.

Do boys need these qualities too? You bet they do. Does Scouting provide opportunities for helping boys become more emotionally fit? You bet it does – but we never know when they will appear. The Scoutmaster's job is to watch for them, and then – calmly – see what he can do to help.

Moral fitness: Morality, says the dictionary, concerns the "principles of right and wrong" in our behavior, and "what is sanctioned by our conscience or ethical judgment." Scouting has recognized the importance of moral fitness from the start: A Scout who took the Scout Oath in 1910, for instance, promised to do his best to keep himself "morally straight." A Scout who takes the Oath today promises the same.

In any consideration of moral fitness, a key word has to be "courage." A boy's courage to do what his head and his heart tell him is right. And the courage to refuse to do what his

heart and his head say is wrong. Moral fitness, like emotional fitness, will clearly present opportunities for wise guidance by an alert Scoutmaster.

There is much more to be said about Scouting's aims in a dynamic and changing world, in particular the problems to be faced by a Scout generation approaching the turn of our century. How can Scouting help this generation prepare for the ethical judgments they will have to make, and develop the courage they will need to make them?

We'll explore this more deeply in chapter 10, "Understanding Boys."

The Methods of Scouting

Earlier we called Scouting's three aims the "bedrock" of the American Scouting movement, and said they represented the "long-term outcomes we want for every boy." But we didn't say much about how these outcomes can be achieved. Now we're going to.

Meet the "methods of Scouting."

There are eight of them. They are not separate ideas or techniques that can be taken individually from the shelf, used as convenient, and returned when expedient. They are built in. They are firmly attached and inseparable parts of every Boy Scout troop, and everything it does.

If the three aims are the foundation of the house of Scouting, the eight methods are its building blocks. They're not the furniture—they're part of the house!

And here they are: Ideals. Patrols. Outdoors. Advancement. Personal growth. Adult association. Leadership development. Uniform. Let's meet them close up:

IDEALS

First, and with reason, are the Scouting ideals. These are the personal behavior guides and standards to which a boy commits himself when he becomes a Boy Scout: The motto, "Be Prepared," the slogan, "Do a Good Turn Daily," the Scout Oath:

> On my honor I will do my best
> To do my duty to God and my country and
> To obey the Scout Law;
> To help other people at all times;
> To keep myself physically strong,
> mentally awake, and morally straight.

And the Scout Law:

A Scout is:	Trustworthy	Obedient
	Loyal	Cheerful
	Helpful	Thrifty
	Friendly	Brave
	Courteous	Clean
	Kind	Reverent

No troop meeting or outdoor activity should be planned or carried out without working in one or more of these ideals. They can be worked in anywhere—a ceremony, a Scoutmaster's Minute, a troop or patrol election, even a contest or game. The wise Scoutmaster, moreover, is always alert to make use of ideals at unplanned moments, such as a dispute, a behavior problem, or other negative situation. In such situations the appropriate ideal can be brought in to turn the negative into a positive—often especially effective if it is based on an incident witnessed by those present.

The ideals are thus much more than an assortment of noble abstractions. They are a practical, down-to-earth method—a method that does what it is supposed to do: It gets results.

* * * *

OUTDOORS

They don't put up tents or build campfires in church basements or school all-purpose rooms. The place for that is the outdoors. The place for almost any Scouting activity is in fact the outdoors.

Scouting was designed to be carried out mainly in the open, of course, and in all four seasons. Practically anything Scouts do can (and often should) be done outdoors. Not just camping and hiking, but sports, field trips, tours, advancement projects, troop and patrol meetings, rallies, even award ceremonies and parent affairs. Survey after survey has told us that the outdoors is where boys want their Scouting to be.

In the outdoors, perhaps for the first time, a boy can meet the natural world face to face and begin to develop a keener sensitivity toward our wildlife, forests, rivers, mountains, and open space–and the growing environmental dangers that threaten them.

For Scouting the outdoors is not just a place. It's a method–and from a boy's point of view the most popular one–of helping Scouting work. A leader once joked that perhaps Scouting should adopt a second motto: Get out and stay out!

The leader had a point.

ADVANCEMENT

The Boy Scout advancement program provides a ladder of skills that a Scout climbs at his own pace. As he acquires these skills he moves up through a series of ranks, for which he is awarded badges: Tenderfoot, Second Class, First Class, Star, Life, and Eagle. The higher he climbs, the more challenging his tasks–and the more rewarding.

Consider these achievements: He learns the skills that qualify him for Scouting's more rugged and exciting outdoor challenges–the great high-adventure bases around the country. He develops in body and mind, grows in self-confidence, and begins to help younger Scouts climb the advancement ladder. Most of all he discovers how it feels to go further–in so many ways–than he ever thought he could. Advancement is a natural outcome of planned, quality troop program.

The purpose of the advancement program, of course, is to spur a Scout to learn, to achieve, and to mature. That it does this so consistently makes it another important method that reinforces the Scouting aims.

Oh, yes–advancement also happens to be fun.

PERSONAL GROWTH

All of the Scouting methods help a boy grow as the result of his Scouting experience. But growth, personal growth, is itself a method–and a critical one.

The other Scouting methods "specialize," so to speak, in offering one or more particular benefits–character, fitness, leadership, skill training, citizenship, and so on. All of them contribute, in one way or another, to a Scout's personal growth as an outcome of his experience.

We have learned over time, however, that this quest for growth as an outcome has had the effect of making it a method as well. In striving in different ways to help Scouts grow, we have seen the striving itself become a way. So with personal growth, the outcome, we join personal growth, the method.

Not only a hit-but a double!

ADULT ASSOCIATION

Boys learn from the example set by their adult leaders. Troop leadership may be male or female, and association with adults of high character is critical at this stage of a young man's development.

LEADERSHIP DEVELOPMENT

More than one of Scouting's methods have proved effective in developing leadership in Scouts, and that's fine. Making sure boys get leadership experiences is one of the most valuable things a Scoutmaster does.

The more ways the Scoutmaster uses to plant leadership opportunities, the better the chance the seeds will grow.

Leadership opportunities can be used at both patrol and troop levels–jobs that are action-oriented and can provide built-in motivation for Scouts to lead successfully and move up to higher levels of responsibility.

Leadership opportunities can even offer short-term jobs, such as heading up a parents' night demonstration or a troop service project, for Scouts who may not have had other chances to lead.

Leadership development, remember, is not only for the Scouts who are leaders–but for the Scouts who aren't.

And that's the whole idea.

THE UNIFORM

The Boy Scout uniform is a tool with many edges.

Whenever he wears his uniform it reminds a boy that he is a Scout and that people will expect him to act like one. The uniform is an outward sign that he believes in certain values and is willing to stand up for them.

His uniform gives him a reason to take pride in the way he looks, and in the badges and awards he displays that testify to his achievements in skills and leadership.

His uniform gives him a feeling of belonging, not only to his patrol and troop, but to a worldwide organization whose beliefs and program he shares with millions of others.

A well-uniformed troop can build a sense of troop identity and spirit. It can attract new members, leaders, and parents.

The uniform is versatile: It's equally compatible for going to meetings, greeting the mayor, or climbing a mountain.

The community the uniform presents a welcome image: "Here are some local kids," it says, "who are doing some good things." A thought that could make anyone's day.

Has the uniform changed in style since 1910? Yes it has, but it still speaks the same language: outdoor adventure.

Can the Scoutmaster do anything to make this hard-working tool work even harder? Yes.

The Scoutmaster can set the example–and wear the uniform.

The Aims, the Methods, and You

So, for any who may have thought that Boy Scouting was little more than good-hearted adults taking a bunch of kids on a hike, welcome to the real world! By now you realize that Scouting is an organized national and worldwide program that strives in many ways to help boys to grow up right. It depends for its success on vigorous and exciting outdoor activities–and a first-rate Scoutmaster.

The outdoors draws them in–the Scoutmaster keeps them in.

Behind this program and leadership are Scouting's three aims: to build character, to foster citizenship, and to develop fitness. We called them the "bedrock" of the American Scouting movement, for they represent the basic outcomes we want for every boy.

We achieve these aims, remember, by using the eight methods we just met: ideals, patrols, outdoors, advancement, personal growth, adult association, leadership development, and uniforms.

Good luck with them!

* * * *

CHAPTER 10

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UNDERSTANDING BOYS

A new Scoutmaster is likely to approach his troop with self-confidence. He anticipates that his enthusiasm will excite his young charges to get the most they can out of Scouting. Learning about the characteristics of boys, how to motivate them, how to deal with their behavior, and how to help them with their problems will give the Scoutmaster the insights necessary to enjoy working with Scouts.

Unfortunately, the Scoutmaster may discover that he does not know as much about boys as he thought he did. He may discover that Scouts are not automatically motivated and enthusiastic. Their behavior may cause the Scoutmaster a great deal of frustration. In addition, the Scoutmaster may encounter problems never anticipated. In time, however, the Scoutmaster will grow to understand how to help boys achieve their potential.

Healthy Adolescent Development

Though adolescents have much in common, every troop will have members who are enormously different from each other, from the 11-year-old about to experience puberty to the 16-year-old who may have already completed puberty. You will also find enormous differences within the same boy. The physically developed 16-year-old may not be as socially developed as the 11-year-old, even though the 11-year-old looks like a child.

Some Scouts may even be physically disabled (also called physically challenged). Be prepared for variety and difference. Get to know each Scout as an individual who progresses and grows at his own pace. Regardless of *who* our Scouts are, in Scouting we can do much to help them become special individuals.

PHYSICAL/BIOLOGICAL ASPECTS

- Younger Scouts probably will not have entered puberty, but will be extremely curious about it and will be attracted to those peers who are more physically mature. Those whose bodies begin to mature early may appear extremely different from same-age peers.
- Older Scouts are experiencing or have experienced fast physical growth. Adult-like masculine features develop: facial features including hair, body contours, and sexual maturity. Remember that development can vary widely within the same age group.
- Older Scouts are concerned about body image and looks. They have more interest in personal grooming and want to look "normal."
- Older Scouts are concerned about sex and think about girls much of the time.

Accept all youth as they are. Your acceptance will reassure them that they are "normal." Remember the differences between youth when you plan Scouting activities. Younger Scouts are not physically strong enough and do not have enough endurance to do many of the things older Scouts can do.

Be accepting of their concerns about sex. Be very open and clear when talking with them. Remember how you felt and the questions you had when you were their age.

MENTAL CHARACTERISTICS

- Younger Scouts may reason very concretely. They may be most comfortable thinking and talking about specific experiences or objects and may have difficulty thinking about abstract ideas like planning for the future (campouts, path to Eagle), problem solving, or understanding someone else's point of view.
- Older Scouts will begin to have the capacity to think abstractly, to reason about imaginary situations, and to think about more than one idea at a time.

Remember that things you say may be interpreted differently by different Scouts, based on their reasoning processes. Don't expect adult-like reasoning from Scouts who are not prepared for it. Further, don't demean them when they are not capable of it. Ask Scouts if they understand, or ask them to repeat what was said or learned to make sure they really do.

There are things you can do to help Scouts mature. The opportunity to interact with older boys may help younger boys learn to interpret experiences in new ways. Provide times for discussion and reflection on experiences in which a variety of people share their views.

RELATIONSHIPS AND SOCIAL EXPERIENCE

- Younger adolescents may be more dependent on adults for guidance. They will also be more clannish with friends, preferring groups of friends to one-to-one

relationships. They will probably be more comfortable with same-sex peer relationships.

- Older adolescents will be increasingly oriented towards interdependent relationships among family, friends, and others, with increasing levels of responsibility towards them. They may tend to be socially oriented towards one-to-one relationships with other boys and, increasingly, with girls. There will be a growing need for freedom from the control of others. There will also be a growing need for responsibility, to fill the need to be treated like an adult, including taking care of themselves.

Use the patrol method in your troop to teach Scouts the skills they need to be responsible for themselves and others. Give Scouts as much responsibility as they are capable of handling and are willing to handle.

As a Scoutmaster, you're one of the significant adults in a Scout's life, and his relationship with you is important and changing. He needs the skills and experiences of Boy Scouting, plus adults who will support him as he deals with more challenging tasks. Accept him, take him seriously, acknowledge him as a person in his own right. Respect your Scouts in every way. Enjoy your time with them, and let them know you enjoy their company.

VALUES

- Fairness for the younger child may be defined as conformity to the needs of his social group or conformity to a rule or law.
- Central moral values for the younger child will be heavily dependent on the values of his family and immediate

community. Personal interests will be enormously influenced by age-mates.

- Older Scouts may begin to develop a personal philosophy of life, re-evaluating values and standards. They are aware of the differences between the standards of their group and those of their parents.
- Older Scouts combine advanced thinking ability with feelings and are able to see good and bad as relative, not absolute. They are entering the age of commitment to do good in the world. They are more concerned with the needs of others. They may lack opportunities for moral development.

Unlike physical development, where we wait out the changes, ethical development can be encouraged directly. The Scouting program provides boys with a safe place to struggle with issues. Teach them the skills to solve problems and resolve conflicts; give them time to reflect on their experiences and discuss their feelings.

Be consistent in what you say and do. Youths notice when adults have one standard for them and another for themselves.

Be open to Scouts' ideas of service to others and help them put these ideas into action.

Reinforce hope. Adolescents can get discouraged, may dislike themselves, and believe the world is a hopeless place. Some live in situations that are not safe and hopeful. You have many more years of experience that tell you there is a tomorrow, that "this, too, shall pass." Be respectful of their feelings, but encourage them to look forward and have hope. Be supportive and help them past the hard times.

EXPERIMENTATION

- Younger Scouts may be less interested in trying new things than older Scouts, especially new things that make them different from their peers.
- Older Scouts often need a wide variety of experiences. This translates into a thirst for adventures and risks. They learn about reality, their own and of the world around them, through new experiences. (This is one of the reasons drugs and alcohol are issues.)
- Older Scouts need to try out new roles.
- Older Scouts begin to think about vocations.

SOCIAL EXPERIENCES

The older boy finds much more meaning in social relationships. This new personal meaning teaches him how he wishes to be in relation to others – his best friend, girlfriend, employers, teachers. He has maximum loyalty to his group. The youngest teenagers congregate in groups of the same gender; older ones in groups of mixed gender; and the oldest in boy-girl couples.

The 14- or 15-year-old boy may still be more comfortable in large groups of boys and girls, while the 16- or 17-year-old may be in a relationship with one girl. In the Scouting program, you can provide an emotionally secure setting to practice social relationships – among troop members, with adults, and in the community.

Adolescence is not a holding pattern between childhood and adulthood or a series of problem stages to get through. There are natural developmental tasks each person must accomplish to become an adult. You'll be witness over and

over to these transformations as they take place in each boy's life. Celebrate this important time by providing the support, skills, experiences, and understanding that will enrich this passage for them.

Provide a variety of options in the troop program, making sure there are enough opportunities for excitement and new experiences. Allow Scouts to gravitate towards activities they are personally interested in. Let them try a variety of new things.

What You Can Do

There are a number of easy ways you can make Scouting an interesting, challenging, yet safe place to be, a worthwhile experience for troop members and an enjoyable one for you. These measures also create an atmosphere that prevents behavior and interpersonal problems, while it motivates Scouts to do their best.

Teenagers are not mysterious aliens who are impossible to understand; they're people like you, with similar needs, desires, hopes, and fears. In Scouting, adults work closely with troop members, helping them toward independence and achievement. *Help* is the key word, a word you'll encounter often as you read through this section.

Relax. Scouting is fun, and if you obviously enjoy it, your Scouts are more likely to enjoy it, too. If you approach Scouting not as a chore, but with excitement and charged-up anticipation, that will make a difference.

You'll be off to a good start if you see that fun and excitement are planned into all activities. Once you know there's great potential built in, you'll be able to relax and have a good time with your Scouts. Let your enjoyment and

anticipation shine through, even when working on routine preparations.

By maintaining your good attitude and persevering when problems arise, you can show your troop that difficulties can't stop a worthwhile experience. Sure, it's disappointing and frustrating when a car suddenly breaks down on a troop trip, but that's the time to get everyone involved in solutions and develop a plan for action. "Okay, we need to locate a mechanic, make arrangements for a later arrival at our destination, get an activity going while we wait," etc.

Provide new experiences. Help Scouts grow confident in working with unfamiliar challenges. They've joined the troop to be with their peers and to explore basic Scouting and life skills. New experiences include those activities your troop chooses for its program in planning sessions. How many of these Scouts have ever participated in an overnight camping trip? Planned a hike? Taught someone to read or swim or practice first aid? Give them the time and place to acquire new skills and to act at new levels of competence. Such achievement helps Scouts think positively about themselves and gives them confidence in you as their Scoutmaster.

Make your troop a safe place. Scouts need situations where they can take risks and try new challenges, but they also need to know they'll be protected from extreme consequences. While a Scout may look forward to an event, he may also picture himself in a worst-case scenario, lost in the woods, capsized in a canoe. And it isn't only the demanding outdoor activities that present challenges. Not knowing what to say when working with adults on a community project may be just as perplexing.

Think ahead. Your attention to standards of training and safety will give your Scouts a sense of readiness and well-being. Helping them acquire the social and interpersonal skills they need will boost their self-confidence.

Also, your troop should be a place where a boy is protected from emotional harm. **Corporal punishment and hazing are not permitted. Parents and unit leaders must work together to solve discipline problems.**

Assign responsibility. A Scout needs to be responsible for something and to be held responsible. With troop leadership roles, activities, and patrol business, there are enough jobs for every Scout to have a significant duty. Watch as the troop leaders assign jobs and help them distribute responsibilities. Then, see that each Scout has the support to ensure he'll have a good shot at success in his assignment.

Scouts need to be held responsible for what they do. Expectation for their performance should be clear, and troop leaders should check to see they're following through. If a Scout doesn't take care of his assignment, help him understand his responsibility to deal with the consequences.

Give Scouts freedom. Teenagers need to be able to make significant choices about their own lives. Give Scouts plenty of opportunities to make choices, individually and as a troop. Help them select activities and then get troop committee assistance in making plans and carrying them out.

Don't fall into the trap of controlling the Scouts' experiences and doing everything for them. Give them options, let them come up with their own ideas, help them make their own decisions. Presenting them with readymade plans for a camping trip won't compare to giving them a chance to toss ideas around. Would they prefer mountain

hiking? Maybe some of them have been longing to canoe a certain river. Do they have better ideas? How do they want to plan the details?

If they don't get to practice decision making and planning now, they may never learn the process of thinking ideas through, discussing them, and choosing what will work best.

Recognize Scouts as individuals. In Scouting, we officially recognize achievement through rank advancement. We also can recognize Scouts personally as significant individuals. Praise each boy for the worthwhile things he does, for his good ideas and initiative. Always treat him as if he is capable. And talk to Scouts as respectfully as you would to other adults.

Researchers tell us the average youth interacts with his parents 14.5 minutes a day. Twelve of those minutes involve negative interactions – being told what not to do or being criticized. Even if you're sure that most of your troop members have better-than-average relationships with their parents, all of them still need the friendly, positive interactions with adults that Scouting can provide.

Contribute to their sense of belonging. While you can't always control the way Scouts respond to one another, you can control your response. Establish a relationship with each Scout by giving him the three T's: Time, Talk, and Thought. If you spend time with him, if you talk with him, and if you think about him in a positive way, he'll begin to feel he belongs.

As much as possible, treat Scouts as partners. When it's appropriate, ask for their advice on troop matters, large and small. Affirm their contributions by thanking them and by communicating your understanding of their ideas. When you

establish this give-and-take atmosphere, your Scouts will begin acting as fully contributing members of the troop.

Recognize their need to know. Whether he's walking into a troop meeting or gearing up for a camping trip, a Scout will feel more secure if he knows where he's to go, what he's supposed to be doing, and how to do it. What he's "supposed to do" must be more than just sitting down and being quiet. You'll avoid many problems if troop members know how to take an active part in meetings and special events.

At the weekly troop meeting, the senior patrol leader knows he should check in early with the Scoutmaster and go over the agenda. The patrol members setting up the meeting room know they're to do that first. Other boys understand there's a game going on that they can join until the meeting starts.

When the troop is leaving for a camping trip, it should involve more than showing up and getting on a bus. They've been in on the planning, they know what to have in their packs, they have job assignments before departure. You can keep enthusiasm high but avoid chaos if they all understand how they're expected to organize and help.

Demonstrate self-control and be consistent. Very simply, practice what you preach and show what you know. Your Scouts need to rely on you to be consistent in your behavior and beliefs. Your actions also demonstrate what you expect of them. The most destructive influence on boys is adult inconsistency and hypocrisy.

Reflect with Scouts on experiences. This means you take time to talk with them about their experiences, ideas, plans, and desires. It's a conversation in which a Scout should feel free to voice an opinion without fear of criticism. When

several participate, they learn to understand themselves and one another.

The Scoutmaster's role is that of a guide rather than a lecturer. What did they think about while they were helping retirement home residents plant a vegetable garden? What memories and stories did they hear from the older people as they worked together? What good came from this, for the Scouts and the residents? Reflecting helps Scouts develop self-control, self-discipline, and initiative. They gain insight rather than simply completing activities. For more detail on the reflecting process, read "Teaching Ethical Values" later in this chapter.

RESPONDING TO PROBLEMS

The best way to deal with problem behavior is to prevent it. You've already become acquainted with several ways to prevent problems – the suggestions presented above. Those ideas will help create an environment for Scouts where fewer problems develop.

When problems occur, review those suggestions. Was there something positive you could have done beforehand to avoid the difficulty? Make this a learning experience for yourself as well as for your Scouts. Of course, some problems can't be prevented. There's no one way to respond to disciplinary problems you may encounter. Every situation is different and requires a different response. And you will need to respond, because problem behavior usually should not be ignored. There are some exceptions, but ignoring behavior may imply that you accept it.

Understand the problem first. Someone once said, "If you're going to put your foot down, you'd better like where

you're standing." It's always best to wait until you have all the information before you act on a problem.

Respond reflectively rather than reactively. Pause to get the facts, think it over, talk it over calmly. The exception is when there is an issue of safety and you must act quickly. Too often adults react to a disciplinary problem by using the same behavior they're trying to stop. A Scout loses his temper and shouts angrily; his Scoutmaster loses his temper and yells back at him. No one will benefit from this exchange. Try to think about the lesson your words and behavior are communicating. The goal should be to use the minimum amount of external control necessary to encourage the maximum amount of internal control on the part of the youth.

Use simple requests and questions to help a Scout get control of his behavior, rather than trying to control him yourself. Instead of saying "Stop that," you can ask, "Is that a good idea?" or "What will happen if you keep doing that?" A direct command should be the last resort or the emergency measure. Sometimes it may be necessary to say "Stop that" or to physically stop someone in order to prevent a catastrophe. Use a calm voice. Don't yell. Save that for the rare occasion when you'll need to get attention quickly.

If necessary, feel free to express disappointment with inappropriate behavior. However, do it in a way that says, by your language and tone of voice, that you care. The message we too often give young people is that we're disappointed because they inconvenienced us. What we want to communicate is we're disappointed because they are capable of better thinking and action.

Never criticize or degrade a Scout's character or personality. Saying "You messed up!" or "That's stupid!" gives a clear message that you see him as incompetent and incapable of thinking logically. That's insulting and defeats your purpose of helping him learn. Instead say, "If you knew better, you wouldn't do that," or "I'm disappointed because I know you can do better." Say it even if you suspect differently. Always assume he would do better if he had more knowledge or skill, or tried harder.

Inappropriate or harsh criticism can lead a youngster to self-hatred, a lack of confidence, and unwillingness to try new tasks and experiences. Constructive criticism, given with encouragement, a compliment, and a way to perform more effectively, will reduce bitterness and open up possibilities for him.

Don't discount his feelings. Sometimes adults say, "There's no reason to feel that way." That's called discounting, telling a boy he can't trust his own instincts. While his instincts may not be the same as yours, they are important. If a Scout is scared or angry, accept it and let him know you understand why. Then help him figure out a way to overcome it.

Help him reflect on his problem behavior. If you ask him questions about his actions, thoughts, and feelings, it helps you understand what's going on with him and helps him take the first step toward solving the problem. Within reason, allow the Scout to deal with the consequences of his behavior. Reflect with him about those consequences and help him plan what to do about them.

Teaching Ethical Values

Parents and Scout leaders expect young people to develop the qualities of integrity and compassion for others. They want them to know right from wrong. How can you teach ethical values? You will find continual opportunities arising from the activities and interactions of your troop members. After an activity or in the middle of a problem, it is a good idea to stop, sit down, and discuss what happened. We call this *reflection*.

* * * *

Helping Adolescents with Problems

Along the road to manhood, Scouts are likely to need help in handling problems they encounter. Adolescence is more perilous today than ever before. The reason is not so much a change in young people, but changes in the world around them. Today's social environment makes adolescence a difficult period during which young people may encounter problems ranging from a sense of rolelessness to child abuse.

ROLELESSNESS

For the first time in history, adolescents have no real place in society. On one hand, due to better health care, nutrition, and hygiene, boys reach puberty at a younger age than in the past. On the other, social changes keep them out of the workplace and in school, thus postponing the end of adolescence until much later. The resulting 10–15 years of physical maturity coupled with social dependence often create a sense of "rolelessness" or lack of purpose among the young. Scouting can help bridge this gap by making Scouts' experiences as adolescents as rewarding and productive as

possible. Scouting can reduce feelings of rolelessness by giving boys a sense of identity, developing their self-esteem, providing meaningful contacts with adults, and creating a sense of civic responsibility through community service.

HEALTH RISKS

The health risks of adolescence are a national concern. While mortality rates have decreased for other age groups, rates have increased for adolescents. The three leading causes of death among adolescents are accidents, suicide, and homicide. Accidents account for 60 percent of adolescent deaths. Motor vehicle accidents alone account for 37 percent of deaths in adolescence. Sports-related injuries occur at unacceptably high rates. A sizable increase in teenage suicides has occurred during the past 25 years.

Other health risks for adolescents are associated with substance use and abuse, sexual activity, and chronic disabling conditions. Substance abuse rates in American youth still surpass those in most other industrialized nations.

Teenagers are more sexually active than ever, yet many do not use any form of contraception. The result is more than 1.1 million pregnancies per year. Roughly half of these pregnancies are terminated by miscarriage

SIGNS OF A SUICIDAL TEEN

- Sudden behavior changes (insomnia, anorexia, hyperactivity/hypoactivity, withdrawal, substance abuse, delinquency, neglect of personal appearance)
- Inability to talk about the future (no plans for next week or next month)

- Suicidal intentions made known (discusses death, suicide, methods of committing suicide; gives away possessions)
- Changes in life situation (recent divorce of parents, loss of job, school problems, boyfriend/girlfriend problems)
- Depression (sadness, anxiety, boredom, inability to concentrate, listlessness; self-critical; frequently "masked" by aggressive, risk-taking, and/or delinquent behavior)
- Attempted suicide previously (accidents are often unrecognized suicide attempts)
- Lack of family and/or peer support (actual or perceived alienation)

or abortion. The trend is for girls who give birth to keep their babies rather than give them up for adoption. For boys, this increasingly means 18–21 years of financial responsibility for their child. Another result of increased teenage sexual activity is a corresponding increase in sexually transmitted diseases among teenagers. Particularly worrisome is the potential among sexually active teenagers for contracting the deadly AIDS virus, which may not result in symptoms for 5–7 years.

Finally, the ranks of teenagers with disabilities may be increasing. This is primarily due to technological advances that prolong the lives of children with chronic illnesses and save the lives of accident victims. This leaves many adolescents learning to adjust to disabilities at the same time they are learning adult roles and responsibilities.

Normally developing adolescents may be dealing with a variety of health concerns and problems. Many teenagers are concerned about their rate of development. They may suffer from the effects of being too tall, too short, or developing too

early or too late when compared to peers. In their desire to achieve a desirable physique, they may succumb to eating disorders or resort to steroid use. Some of their health problems appear related to their youth. They may be accident prone due to risk-taking behavior, the need to experiment, or failure to consider the consequences of their actions. They may be developing eating habits and lifestyles that will contribute to health conditions such as hypertension or high cholesterol later in life.

As Scoutmaster, you will have many opportunities to help Scouts develop healthy lifestyles, avoid health risks, and adjust to any health problems or disabilities they may have. The importance of nutrition, exercise, and safety should be emphasized in all troop activities. Scouting activities should be designed to help boys develop the healthy self-concept, self-esteem, and self-respect needed to make wise decisions and to assume responsibility for themselves in their personal lives.

Being involved in an active troop may help boys avoid temptations that might otherwise jeopardize their health and well being. Guest speakers can provide information on developing a healthy lifestyle, avoiding accidents, and making decisions regarding substance use. If Scouts ask for information regarding substance use or sexual activity, answer honestly and factually, but stay within your realm of expertise and comfort. If a Scout has serious concerns that you cannot answer, refer him to his family, religious leader, doctor, or other professional. If you become aware that a Scout is involved in substance use or abuse or is sexually active, you will need to involve the Scout's family or direct him to competent professionals.

* * * *

CEREMONIES

Ceremonies are used to recognize boys' achievements. Good ceremonies are impressive, brief, and dignified, and honor one boy at a time. Always get input from Scouts when planning a ceremony for greater appeal to boys.

A few props and techniques can spice up any ceremony. These can range from simple to elaborate, depending on the need and the money you have available for the event. Consider lighting, decorations, audiovisuals, and special troop props when planning ceremonies.

Ceremonies are used to open and to close a meeting or activity, to invest a new Scout, to install new leaders in office, at courts of honor, around campfires, and for a variety of other occasions.

Here's a good example of an effective troop ceremony.

First Class Ceremony

Scouts of First Class, Star, Life, and Eagle rank form a semicircle. Each holds a candle. As the room is darkened, the candles are lit from the lighted candle held by the most recent Scout to earn the First Class rank.

The First Class honorees are escorted to the center of the semicircle and face toward the semicircle. The parents are escorted to the left. (Escorts should be members of the honoree's patrol.)

Senior patrol leader: Before you is an open circle of Scouts who have earned the rank of First Class.

Since your investiture into this Boy Scout troop, you have learned much about Scouting.

You have learned hiking and camping skills and have learned to render aid and give service to others. More importantly, you have learned to take care of yourself in the out-of-doors and in day-to-day activities.

Scoutmaster: When you became a Boy Scout you learned the symbolic meaning of the Scout badge:

The *trefoil* represents the compass to point your way in life with duty to God.

The *three points* represent the three parts of the Scout Oath—duty to God and country, to others, and to self.

The *two stars* represent truth and knowledge.

The *eagle and shield* represent freedom and duty to country.

The *scroll* represents a smile in your daily life.

And the *knot* is a reminder to do a Good Turn daily.

(Present badge to parents to pin on son, then present special First Class certificate to Scout.)

You have experienced these symbolic meanings and now it is my pleasure to present you with the First Class badge and to recognize you as a First Class Scout. The image of this badge is emblazoned on the next three ranks of Scouting. So let the First Class badge be a constant reminder to you to continue your participation in Boy Scouting, and to share your newly learned skills with those Scouts following in your footsteps.

(Present candle to honorees.)

After you light your candle, you are to take your place in this open circle of distinguished Scouts.

SCOUTMASTER'S MINUTES

The Scoutmaster's Minute is often a story distinguished by its brevity and singleness of purpose. It may be an account from a newspaper article, a short poem, a personal experience, or something out of Scouting's history.

Such stories are often helped by building around a familiar object. A fishhook can be used to show how it is easy to get into something (like a habit) and how hard it is to get back out. A magnet can be used to deflect a compass needle, illustrating the effect of temptation on life's objectives.

Citizenship subjects are good material for Scoutmaster's Minutes. Here are a few sample Scoutmaster's Minutes.

Stick to It

(Hold up an envelope that has been delivered by the United States Postal Service.)

Fellows, the postage stamp you see on this envelope was given the job of making sure that this important piece of mail was delivered to me. The stamp is pretty small but, in spite of its size, it did the job.

In your patrols, each of you has the responsibility of "delivering the mail" in order that your patrol becomes a success. Like the postage stamp, it isn't your size that determines how well you do the job but, rather, how well you stick to it.

We can't all be good at all things. Some are better at physical skills, some at mental tasks.

Remember the stamp. It did the job in spite of its size by sticking to the job. Make up your mind that you can do the

same thing. Just determine to do your best—and stick to it until the job is done.

Your Development

(Show a roll or package of camera film.)

If you look at this exposed film before development, you cannot tell what kind of picture it will make. Film looks exactly the same after snapping the shutter as it did before.

But after development, the image appears on the film and you can see what the picture will be when it is printed.

As I look at you Scouts, I wonder how our exposure has been. You all look the same on the surface, yet I know there are differences within each of you. Like the film, you have been exposed to good and bad things that will make an impression when you develop.

Unlike the film, you have brains. You know what is inside yourself and can do something to make certain your development is good.

Follow the ideals of Scouting—the slogan, motto, Scout Oath or Promise, and Scout Law.

If you live according to these high standards, you can be sure your development will be good as you grow older, and you'll be able to enter manhood fully prepared to be a good citizen of our great nation.

Your Mark—Which Will It Be?

(Hold up a plaster cast of a track.)

Scouts, here you see permanent evidence that an animal (or bird) has passed along the way. Before we made the cast, the track was pretty temporary—a few hours of wind and rain

and all signs of the animal's passing would be erased. By making the cast, we preserved the track for future generations of Scouts to view.

Our lives can make a temporary or permanent mark on this world according to the way we live. Most of us probably never will be great leaders of nations or famous in the arts or sciences, but we can still leave a permanent mark on this earth by the things we do for others.

The daily Good Turn is one way to start making your mark, because as you give of yourself to others in unselfish service, you are making changes in their lives and in yours. Those who change the lives of others make a permanent mark in the world, because the good they do lives on long after they have passed along the way.

Has each of you done his Good Turn today? Have you decided to consciously seek out opportunities for service to others and not just wait until you happen to see a need?

Decide how to leave your permanent track as you pass through the years.

Our Flag and Our Oath

(Have three candles in a holder before you—one red, one white, and one blue.)

Have you noticed the strong bond between our flag and our Scout Oath? Let me show you. *(Light the white center candle.)* One of the colors in our flag is white. It is the symbol of purity, of perfection. It is like the first point of our Scout Oath, our duty to God.

(Light the red candle.) The color red in our flag denotes sacrifice and courage, the qualities of the founders of our

country. Red is the symbol of the second part of the Scout Oath, too. Our duty to other people requires courage to help anyone in trouble and the self-sacrifice of putting others first.

(Light the blue candle.) Blue is the color of faith. It represents the faith of our founding fathers and reminds us of the third part of the Scout Oath. Our duty to ourselves requires us to be true blue, to be strong in character and principle, to live a life with faith in the importance of being good.

Scouts, arise! Let's have lights out, please. Now, Scout sign. Let us dedicate ourselves with our Scout Oath.

* * * *

CHAPTER 14

[LOGO OMITTED]

[PICTURE OMITTED]

UNIFORMS AND INSIGNIA

The Scout uniform will help you achieve the objectives of Scouting. The uniform by itself can't make a good Scout or a good troop, but its use will improve both the Scout and the troop because it is a visible symbol of Scouting.

The Official Uniform

There is only one official Boy Scout uniform. It is pictured on this page, minus a pair of official shorts or trousers with the appropriate socks, green with a red tab around the top. There is no class "A" or class "B" uniform. Many troops choose to wear, in informal situations, a troop T-

shirt or perhaps the red or burgundy khit shirt. This is perfectly acceptable wear but is not an official uniform.

The official uniform is good for all occasions but especially for formal Scouting activities such as district or council events, courts of honor, or recognition functions. Badges of office or rank or special recognitions are worn only on the official uniform.

LEADER EXAMPLES

All uniforming begins and is maintained by the example of leaders. You, your assistants, and all boy leaders should be in full, correct uniform at all Scouting functions.

UNIFORM EXCHANGE

Many troops buy old uniforms in good condition from Scouts who have outgrown them or left the troop. These are resold to boys needing uniforms. They are known as "experienced" uniforms. It is important that no boy be deprived of Scouting because of lack of a uniform. The uniform is not a prerequisite for joining. However, it is a valuable tool that gives boys a sense of belonging.

INSPECTIONS

An excellent way to encourage proper uniforming is by regular uniform inspections. Formal inspections should be held at least twice a year. It's not a bad idea to have quick, informal inspections once a month. In these informal inspections, the senior patrol leader or each patrol leader inspects the Scouts for general appearance and full uniform. This should take only a few minutes. Use the Uniform Inspection Sheet as a guide.

WHERE TO GET UNIFORMS AND INSIGNIA

New uniforms, official equipment, and certain insignia can be purchased only from official Scouting distributors. These are retail stores that have been given a special franchise by the Boy Scouts of America to distribute these materials. Buyers must show that they are currently registered with the Boy Scouts of America to buy uniform parts and insignia. Other official equipment is available without evidence of registration.

Certain badges and insignia are available only through the council service center.

WHERE TO WEAR THE UNIFORM

The uniform is suitable for many occasions for both Scouts and leaders.

- Scouting activities. The uniform is appropriate for nearly all Scouting activities. It is especially appropriate where travel is involved and Scouts will be in front of the public. There may be activities within some Scouting functions that are not suitable for uniform wear, such as doing camp kitchen work or cleaning out a creek bed.
- Scouting Anniversary Week. Scouts should be encouraged to wear their uniforms during this week in February.
- Special Scout participation. Where Scouts act as color guards, march in parades, and escort distinguished visitors at functions, the uniform is in order.

WHEN NOT TO WEAR THE UNIFORM

The uniform is not appropriate for Scouts or Scouters under three kinds of conditions.

- When a commercial product or service is being sold, *even for Scout money-earning purposes*.
- When the activity would tend to dishonor or discredit the uniform.
- When the wearing of the uniform would tend to imply endorsement by Scouting of a product, service, or political candidate or philosophy. Scouts and Scouters are encouraged to take active part in political matters as individuals, but to do so in uniform would imply endorsement by the Scouting movement.

WOODS WISDOM TROOP PROGRAM FEATURES

(excerpts)

* * * *

Ceremonies

Boy Scout Investiture Ceremonies

Ceremony With Parents

(On an attractively draped table, place a long candelabrum with 12 white candles for the 12 points of the Scout Law. Behind the candelabrum place three longer candles — a white one in the center and a green one on each side — for the three parts of the Scout Oath. Use a red candle as a lighter. Position the U.S. and troop flags in their appropriate places. The chairman of the troop committee presides.)

Chairman: We are to welcome a new Scout and his parents to our troop tonight. Patrol Leader _____ *(name)* of the _____ Patrol, please bring forward Candidate _____ *(name)*. Senior Patrol Leader _____ *(name)* will please escort candidate's parents to the front. Thank you.

(Patrol leader accompanies candidate to the side of the table, where they turn and face the audience. The senior patrol leader and the candidate's parents follow and take places behind candidate and patrol leader.)

Chairman: It is now my privilege as chairman of the troop committee to pass this burning candle *(the red one)*, which represents the spirit of Scouting, to

Scoutmaster _____ *(name)* who will formally invest the candidate. *(Chairman lights candle; as he hands it to the Scoutmaster the room lights are turned off.)*

Scoutmaster: Thank you, Mr. _____ *(name)*. My happiest duty as Scoutmaster is to receive new boys and their parents into our troop family. Candidate _____ *(name)*, we are going to bring to light these candles representing the 12 points of the Scout Law. Let these ever be your guide in life. Patrol Leader _____ *(name)*, take this, the spirit of Scouting, and light our way. *(Patrol leader lights the first candle.)*

Patrol Leader: A Scout is trustworthy. *(Narrator with a good voice, who is behind a curtain or offstage with* The Official Boy Scout Handbook *and a flashlight, reads the explanatory text for his part of the Scout Law. Patrol leader and narrator carry on in this manner until the 12 candles are lighted and the 12 points of the Scout Law have been read. Patrol Leader then returns candle to Scoutmaster.)*

Scoutmaster: Thank you, Patrol Leader _____ *(name)*. Senior Patrol Leader _____ *(name)*, you will now bring to light the three central candles, which symbolize the three parts of our Scout Oath or Promise. Candidate _____ *(name)*, you are about to pledge yourself to a way of life that has guided millions of boys and men before you. It is not a promise to be taken lightly. Think well now before you take it. *(Scoutmaster pauses and allows*

5 or 6 seconds to elapse.) Are you ready to take this promise?

Candidate: I am.

Scoutmaster: Will the members of the troop please stand and give the Scout sign. Candidate _____ *(name)*, repeat after me the Scout Oath. *(Scoutmaster leads in the Scout Oath.)*

Scoutmaster: On my honor I will do my best. *(Candidate repeats.)*

Scoutmaster: To do my duty to God and my country and to obey the Scout Law. *(Candidate repeats. Senior patrol leader lights center white candle.)*

Scoutmaster: To help other people at all times. *(Candidate repeats. Senior patrol leader lights one green candle.)*

Scoutmaster: To keep myself physically strong, mentally awake, and morally straight. (*Candidate repeats. Senior patrol leader lights other green candle. Room lights should be turned on at this moment.*)

Scoutmaster (*to parents*): Here is the Scout Badge. Will you please attach it to the center of your son's left shirt pocket. Pin it on upside down. When your son has done his first Good Turn as a Scout, he may ask you to turn the badge right side up. (*Pin badge on pocket. If using cloth emblem, provide straight pin with which to fasten.)*

Scoutmaster: Now that your son is a Boy Scout, I'm sure you want him to get full value from the program. Here is an information folder welcoming you to our troop and telling you how you can help your son and the troop. I know we can count on you support. (*Present the information and shake hands with each parent.*)

Scoutmaster (*to new Scout*): Now that you are a Boy Scout, you have the privilege of presenting your mother with a miniature of your new badge. As you advance in Scouting, her badge will be changed each time you complete a rank. (*Give Scout miniature universal pin with pin already open. Scout pins miniature badge on mother's dress.*)

Scoutmaster (*to Scout*): As a new Scout in Troop _____, we expect you to uphold the ideals and program of the troop. You will be expected to live according to the Scout Law and the Scout Oath you took tonight and to be regular in attendance at troop activities including troop and patrol meetings, hikes, camps, and Good Turn projects. We know you will be a fine addition to our troop, and we welcome you. (*Scoutmaster gives Scout handclasp to new Scout.*)

Scoutmaster (*to troop members*): Troop, attention! We salute our new Scout. Troop, salute - one - two. Scouts be seated. (*The senior patrol leader escorts parents back to seats and patrol leader takes the Scout to his patrol, where they give their patrol cheer for the new member.*)

Scout Oath Ceremony

This informal Scout Oath ceremony takes place in the meeting room by the light of three candles, representing the three parts of the Scout Oath. Roll is called by the scribe;

each boy stands, answers the roll call, gives his rank, and sits down.

All stand for the Pledge of Allegiance, led by the Scoutmaster.

Scoutmaster then makes brief comments on the significance of the parts of the Scout Oath, while referring to their visible symbol, the lighted candles. Candidates' names are called and the prospective Scouts step forward. The troop stands and the candidates face them. All give the Scout sign. The candidates dedicate themselves to the high ideals of Scouting by repeating slowly the Scout Oath.

New Members remain standing to receive badges. They receive congratulations and three rousing "Hows" from the troop. Ceremony ends.

Circle Formation

(Senior patrol leader takes the candidate into an anteroom and blindfolds him. The U.S. and troop flags are placed in the center of the meeting room. The troop falls in, facing out, with their backs to the flags and their hands joined. The troop leaders are inside the circle.)

Scoutmaster: Be prepared!

Scouts (*in chorus*): We are prepared! (*This is the signal for the senior patrol leader to lead in the candidate, halting him outside the circle, opposite the Scoutmaster.*)

Scoutmaster: Senior Patrol Leader, who is with you?

Senior Patrol Leader: He is Candidate _____ (*name*), who wishes to join our troop and become a

Scout. He has met the requirements and is duly qualified.

Scoutmaster: Remove his blindfold. (*To candidate*): Candidate, you come from the darkness into the light of Scouting, and you see before you the Scouts of Troop _____ in an unbroken circle of comradeship, guarding the flags of their country, and their troop. How will you an outsider, secure a place in this circle?

Patrol Leader (*of the patrol the candidate is joining, from his position in the circle*): Sir, the _____ Patrol will open the circle and admit the candidate.

Scoutmaster: Good. In doing so, remember, you vouch for him. (*Senior patrol leader conducts the candidate to the opening the patrol leader has made by dropping his hand and leads him into the center of the circle in front of the Scoutmaster.*)

Scoutmaster (*to troop*): Unclasp hands, about face! (*Circle now faces in.*) (*To candidate:*) You have been admitted to our troop circle to be made a member of the greatest boys' movement in the world. Place your left hand upon the flag of your troop and raise your right hand in the Scout sign. (*Color bearer inclines troop flag toward candidate.*) Dedicate yourself through giving the Scout Oath. (*Candidate recites the Scout Oath, then drops his hand.*)

Scoutmaster: Now, where will I get a badge for this candidate?

Boy Scout (*previously designated, steps forward, salutes, and says*): Sir, I offer my Scout badge for this candidate.

(*This Scout may be a personal friend of the candidate or some Scout whom the candidate respects. If possible, he should be a Second Class or First Class Scout actually passing on his own Boy Scout badge. Candidate should face the audience. Scoutmaster nods to the donor who steps to the candidate and pins the badge on him.*)

Scoutmaster: Candidate, you have been given a badge that has been worn with honor and distinction by a Scout who has gone before you. This shows our friendship for you and the trust we place in you. By the authority vested in me by the National Council, Boy Scouts of America, I declare you a Boy Scout. (*The Scoutmaster brings his right hand down sharply on the candidate's left shoulder.*)

Scoutmaster: Fall out. (*The Scout shake hands with the new Boy Scout. His patrol leader then walks with the new Scout until they reach his place in the patrol.*)

The Light of Scouting

This ceremony requires 15 Boy Scouts and 15 flashlights. The candidate stands in the center of a circle formed by the troop and the flashlight bearers. The room is darkened. Starting with the Scout Oath and continuing through the 12 points of the Law, each Scout (one at a time) lights his light, points it to the ceiling, and recites his portion of the Scout Oath or Law. At a given signal, all lights are pointed at the candidate - but not in his eyes! The Scoutmaster tells him that he is now bathed in the light of Scouting. Inasmuch as the candidate intends to follow its gleam, he will now take the pledge. The candidate makes the Scout sign and recites the

Scout Oath, after which all lights are turned on and the boy joins his patrol.

Horseshoe Formation

During an evening troop meeting or campfire, have the prospective Scout stand before the Scoutmaster and the troop for the investiture ceremony. The ceremony should not be elaborate. A simple, dignified ceremony is far more impressive.

Each troop has its own traditions. If a troop is part of a church or a synagogue, the troop and the institution may have developed an investiture of a religious nature. The following ceremony is simple and may appeal to you.

The troop stands in horseshoe formation, with the Scoutmaster and the senior patrol leader (or assistant Scoutmaster) in the gap. The candidate and his patrol leader stand in front of his patrol. The senior patrol leader holds the Scout badge and the neckerchief that will be presented. The Scoutmaster gives a sign and the patrol leader brings the candidate to the center. At the same time a flag bearer carries the troop flag forward. The candidate and the Scoutmaster place their left hands on the staff of the troop flag and raise their right hands in the Scout sign. The troop comes to attention with the Scout sign.

Candidate (*looks at his Scoutmaster as he slowly and solemnly dedicates himself to the Scout Oath*): On my honor ...

Scoutmaster (*gives candidate his left hand in a firm grasp*): I trust you Scout _____ (*name*), on your honor, to keep this promise. You are now one of us and to remind you of this we present you with this

badge of our Scout world brotherhood and the neckerchief of our troop. (*Scoutmaster puts the neckerchief over candidate's shoulders and the senior patrol leader pins the badge on the candidate's shirt. The Scout turns around and salutes the troop. The troop salutes him. The patrol leader takes the new Boy Scout to his patrol, where he is received with the patrol yell and with the patrol medallion.)*

Note: If spectators are present, the candidate should face the audience during the final presentation.

Investiture 1

The notable thing about the investiture is its simplicity. There are many more elaborate, more impressive ceremonies, but they can be unsuccessful. Many fail because a Scout forgets his lines or the staging is too complicated.

Note how this ceremony is kept simple and natural, yet impressive from beginning to end.

(The troop is lined up along two sides of the room, troop officers are at the front of the room, parents are seated. The patrol leader accompanies the candidate into the shadowy room. Only one candle is burning.)

Patrol Leader (*replying to the Scoutmaster's challenge*): I bring Candidate _____, who has completed his Scout work and is ready to be received into the fellowship of our troop. (*The two walk together across the room and stop in front of a table holding a rough log candelabrum. The patrol leader steps back a pace and the candidate stands there, his eyes gradually adjusting to the dim light, aware that*

there are Scouts on either side and his parents and others in the darkness behind him. But his eyes are on the Scoutmaster and troop leaders who face him across the burning candle's glow.)

Patrol Leader (*steps from his position behind the table, picks up the lighted candle, and speaks directly to the candidate*): This candle represents the spirit of Scouting. As we welcome you into the fellowship of Troop _____, we want you to stop and think what it means to be a Boy Scout.

Sure, it's a lot of fun, but more than that it's getting along with other fellows. It's doing your part, helping others all the time, learning to lead, too. It's living up to the Scout Oath and Law - and believe me - that's a man's job! It's a Good Turn daily and the motto "Be Prepared." That's what the spirit of Scouting means to us in Troop_____. Now, listen to the Scout Law. (*Patrol leader hands burning candle to a Scout who steps up to the table.*)

Boy Scout (*lights the first candle on the log and turns to candidate*): _____ (*name*), a Scout is trustworthy. That means that everybody you live and work with can always trust your word. (*The Scout hands the spirit of Scouting candle to the Scout next to him and that boy lights the second candle, turns to candidate, and speaks simply but impressively about the meaning of loyalty. So it goes through 12 points of the Scout Law. Each Scout says only one or two sincere, forceful sentences. There should be none of the groping for*

words that so often spoils ceremonies. The twelfth Scout returns the candle to the senior patrol leader.)

Patrol Leader: _____ (*name*), you have heard the Scout Law. Will you do your best to live up to it?

Candidate (*his face glowing in the light of the 12 burning candles*): I will.

Patrol Leader: You will now be given the Scout Oath by our Scoutmaster, Mr. _____ (*name*). Please raise your right hand in the Scout sign.

Scoutmaster: Repeat each part of the Scout Oath with me, _____ (*name*), because it's your oath, your promise to live the life of a Scout. On my honor... (*Candidate picks up the words with him. As they repeat the Oath, the Scoutmaster lights the three candles that represent the three parts.*)

Candidate is asked to face the audience. The Scoutmaster steps forward, pins the badge on candidate's shirt, and, in a few words, tells what it means to be a member of the Boy Scours of America. The assistant Scoutmaster then puts a new troop neckerchief around the candidate's neck and says a word about what is expected of him as a member of Troop _____ – the best troop in town!

That is the cue for the patrol leader to pin a patrol medallion on the new Boy Scout's right sleeve and to tell him that (name) _____ Patrol (the best patrol in Troop _____) is glad to have him as a member. Then the patrol leader takes the new Boy Scout by the arm to where the other Scouts are standing in line. They shake hands and everything is informal.

Nothing is memorized. A little equipment, a properly set stage, and a few Scouts and leaders speaking from the heart are all that's needed to make this an evening the new Boy Scout will remember for a long, long time.

Flag Ceremony

(The US. and troop flags are placed at the end of room. Scoutmaster stands between the flags; senior officers line up behind him. Small table with three lighted candles is set before the U.S. flag. Scouts form a semicircle with opening in center of line. Senior patrol leader stands inside the circle. The guide and candidate stand in the rear of the room. Lights are out.)

Guide (*knocking from outside*): I have a boy with me who desires to become a Scout in Troop _____.

Senior Patrol Leader: Has the candidate completed his Scout requirements?

Guide: He has.

Senior Patrol Leader: Bring him inside our circle. (*Pause*) Does some member of the troop recommend this candidate?

Boy Scout: I recommend that he be admitted to our troop.

Guide (*to Scoutmaster*): Candidate _____ (*name*) is now ready to become a member of our Scouting family.

Scoutmaster: You may proceed with the installation.

Guide: The flag of the United States stands before you, made visible by the light of the three candles representing the three parts of the Scout Oath. In taking the Scout Oath and making it a part of yourself, you will

have a clearly lighted path that leads to good citizenship. Please grasp the flag staff in your left hand, raise your right hand in the Scout sign, and repeat the Scout Oath.

Candidate (*gives Scout Oath*): On my honor...

Guide (*to Scoutmaster*): Sir, Candidate _____ (*name*) is now ready to be invested as a Boy Scout of Troop _____.

Scoutmaster (*to candidate*): Please face the audience. (*Scoutmaster presents card and insignia, asks candidate's parent to present the badge, and says a few appropriate words.*) (*To senior patrol leader*): Senior patrol leader, I now turn over Boy Scout _____ (*name*) of the _____ Patrol to you as a member of the troop.

Senior Patrol Leader: Patrol Leader _____ (*name*) of the _____ Patrol will receive you as a member of his patrol. (*Patrol leader receives new Boy Scout, presents him with patrol emblem, and closes circle with new Scout in his patrol. Lights are turned on. Patrol members welcome him.*)

Investiture 2

The troop is assembled in horseshoe formation with Scoutmaster and assistant Scoutmaster in the gap.

The candidate with his patrol leader stands just inside the circle, opposite the Scoutmaster. The assistant Scoutmaster holds the staff and hat of the candidate. When ordered to come forward by the Scoutmaster, the patrol leader brings the candidate to the center.

Scoutmaster: Do you know what your honor is?

Candidate: Yes. It means that I can be trusted to be truthful and honest (*or words to that effect*).

Scoutmaster: Do you know the Scout Law?

Candidate: Yes.

Scoutmaster: Can I trust you, on your honor, to do your best to live up to the Scout Promise? (*Candidate then makes the Scout sign, and so does the whole troop while he gives the Scout Promise.*)

Scoutmaster: I trust you, on your honor, to keep this promise. You are now one of the great world brotherhood of Scouts. (*Assistant Scoutmaster places the hat on the new Scout's head and gives him his staff. With his left hand, the Scoutmaster shakes the candidate's left hand. The new Boy Scout faces about and salutes the troop. The troop salutes.*) To your patrol, quick march. (*The troop shoulders staves, and the new Boy Scout and his patrol leader march back to their patrol.*)

Installation and Rededication Ceremonies

Ceremonies of this nature have a variety of applications. Such ceremonies add a touch of formality or "officialness" to the happening. They add importance to the offices and elements of troops. It is important to tailor the ceremony to the specific event.

Patrol Leader Installation 1

The troop forms a circle of its patrol. The Scoutmaster speaks a few words about the importance of good patrol

leadership and announces the appointment of the new patrol leader of the _____ Patrol.

The new patrol leader is called forward. He places his left hand on the pole of the troop flag, above that of the Scoutmaster, salutes, and gives the patrol leader's promise: "I promise to do my best to be worthy of my office as patrol leader, for the sake of my fellow Scouts, my patrol, my troop, and the world brotherhood of Scouting."

The Scoutmaster pins the patrol leader's badge on the boy's left sleeve and presents him with a copy of *The Official Patrol Leader Handbook*, No. 6512. The youngest member of the patrol steps forward and gives him the patrol flag.

The troop gives a cheer for the new patrol leader, who steps back into his patrol where he is congratulated by his fellow Scouts.

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Scoutmaster's Minutes

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Laws and Men

Why do we have laws? What's the purpose of laws?

That's right, we need laws to govern society. To protect life and property and to make rules for the way our society works. If we had no laws, there would be nothing to stop a man from injuring someone weaker than himself or stealing from others. Laws are essential for any civilized society.

But you know, there are laws and laws. For instance, we speak of the law of nature. Is that some kind of written rule

that everything in nature must follow? Not really. It's more like a description of the way the natural world works. The law of nature tells us that predator animals like lions will kill and eat prey animals like wildebeests and antelopes – not because they are vicious but because that is nature's way of sustaining her creatures.

Then there's the Scout Law. Are the 12 points of the Scout Law something that must be obeyed or you'll go to jail? Of course not. The Scout Law is a different kind of law. It is a prescription for good character. But in its way the Scout Law is just as important as the laws Congress passes because the man who follows the Scout Law will be the best kind of citizen. That kind of citizen tries his best to obey not only the Scout Law but also the laws of his community, state, and nation. Let's now stand and renew our pledge to the Scout Law.

* * * *

A Scout Is Clean

(Hold up two cooking pots, one shiny bright on the inside but sooty outside, the other shiny outside but dirty inside.) Scouts, which of these pots would you rather have your food cooked in? Did I hear somebody say, "Neither one?"

That's not a bad answer. We wouldn't have much confidence in a patrol cook who didn't have his pots shiny both inside and out.

But if we had to make a choice, we would tell the cook to use the pot that's clean inside. The same idea applies to people.

Most people keep themselves clean outside. But how about the inside? Do we try to keep our minds and our language clean? I think that's even more important than keeping the outside clean.

A Scout, of course, should be clean inside and out. Water, soap, and a toothbrush takes care of the outside. Only your determination will keep the inside clean. You can do it by following the Scout Law and the example of people you respect – your parents, your teachers, your clergyman, or a good buddy who is trying to do the same thing.

* * * *

A Scout Is Kind

Scouts, our Law says, "A Scout is kind. A Scout understands that there is strength in being gentle. He treats others as he wants to be treated. He does not hurt or kill harmless things without reason."

Some of you may already be hunters. No doubt others will hunt as you grow older.

I have a question for you: Is a hunter following the Scout Law when he shoots wild creatures? (Get answers.)

It seems to me that the key words in this point of the Law are "without reason." A Scout does not hurt or kill harmless things without reason.

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ORDER OF THE ARROW HANDBOOK – BOY SCOUTS OF AMERICA

(excerpts)

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GUIDE FOR MEMBERS

All references to Scouts and troops include Varsity Scouts and teams.

Purpose and Principles

You may recall that Meteu recounted the legend of the Lenni Lanape Indians during the final part of the Ordeal Ceremony. Among the things he said: "In a great and honored Order, into which can be admitted only those who unselfishly desire to serve others, there must be a lofty purpose. You were selected for membership in the Order because your fellow Scouts saw your sincerity and acceptance of the high ideals of the Scout Oath and Law."

As a member of the Order of the Arrow, you must fulfill the trust and confidence bestowed upon you by your fellow Scouts with this mighty purpose: The essence of our existence is that we must be those campers—Boy Scouts, Varsity Scouts, and Scouters—who best exemplify the Scout Oath and Law in our daily lives and by such conduct cause others to emulate our actions. We who bear the Obligation of the Order of the Arrow, mindful of our high tradition, ponder that which is our purpose, and do pledge ourselves to cheerful service.

Purpose of the Order

To recognize those campers—Scouts and Scouters—who best exemplify the Scout Oath and Law in their daily lives and by such recognition cause other campers to conduct themselves in such manner as to warrant recognition.

To develop and maintain camping traditions and spirits.

To promote Scout camping, which reaches its greatest effectiveness as a part of the unit's camping program, both year-round and in the summer camp, as directed by the camping committee of the council.

To crystallize the Scout habit of helpfulness into a life purpose of leadership in cheerful service to others.

Mission of the Lodge

The reason for, or objective of, a lodge is critical to achievement of the purpose. Therefore, the following mission statement should be used as a basis for lodge operating practices and structure:

The mission of the lodge is to achieve the purpose of the Order of the Arrow as an integral part of the Boy Scouts of America in the council through positive youth leadership under the guidance of selected capable adults.

Principles of the Order

You were inducted into the Order of the Arrow "not so much for what you have done, but for what you are expected to do." For in taking the Obligation of the Order, you promised, on your honor, "to be unselfish in service and devotion to the welfare of others."

This is not an easy pledge to fulfill, for there are few who live a life of cheerful service in our world. For some, the

Order will be like a supernova, shining brilliantly for a brief time and soon crumbling to ashes. For others, the Order will kindle a flame of brotherhood, brighter than a thousand suns, lasting throughout eternity.

During your candidacy, you have impressed upon those fellow members who have lived closest to you the sincerity of your purpose to live in accordance with the high ideals of the Scout Promise. The judgment of your fellows can hardly have been mistaken.

Now the time to judge has come. You have entered our Brotherhood. The distinctive pocket emblem and sash are yours. Now you are to face another test, one administered and graded solely by yourself. Will you embrace the traditions and obligations of our Order?

Your election into our Order was indeed unique. There is no other organization in which members are elected by nonmembers. Any organization that inducts from the inside is prone to lose touch with society, but your election was based on the standards set by your fellow Scouts. Thus the Order, grounded in outdoor camping, will continue to be relevant to today's society.

Camping and the Order

Camping is a method of Scouting, but camping is not Scouting's purpose. Scouting aims to build character, citizenship, and fitness. When Scouts go camping, this growth just seems to follow. Patrol and troop camping are models and a testing ground for life in society. In a small group, each member is dependent on the others. Each learns to accept responsibility and to exercise good judgment. Even a stubborn or selfish person finds himself interacting with others in helpful and supportive ways. Scouts who camp will

sooner or later come face to face with practical applications of the Scout Oath and Law. Cheerfulness, trustworthiness, courtesy, helpfulness, and all the central virtues of Scouting are necessary in camp and in society. Life in the open is a natural teacher of these essential survival skills. Thus, we promote camping, and camping becomes more effective in achieving the aims of Scouting.

The principles of Scouting are central to any kind of successful camping. The Order of the Arrow arose in a Scout camp, and it keeps camping promotion as a major service. Arrowmen encourage Scouts to go camping. In camp we maintain the best traditions and the highest spirit.

Order of the Arrow Obligation

I do hereby promise, on my honor as a Scout, that I will always and faithfully observe and preserve the traditions of the Order of the Arrow, Wimachtendienk, Wingolauchsik, Witahemui.

I will always regard the ties of brotherhood in the Order of the Arrow as lasting, and will seek to preserve a cheerful spirit, even in the midst of irksome tasks and weighty responsibilities, and will endeavor, so far as in my power lies, to be unselfish in service and devotion to the welfare of others.

_____

(Sign your name)

_____

The Obligation

Although our many service projects are valuable to Scouting, the main benefit is less obvious. The Order's primary concern is the individual, and the Order's function is to spread the spirit of brotherhood and cheerful service. You do the work of the Order in your home, your troop, and your school, as you keep the fire of the Scout Oath alive in words and deeds. More than anything else, your own example of cheerful service to others accomplishes the Order's aim.

The Obligation of the Order is one way we remind ourselves of our special duties. Memorize it just as you did the Scout Oath and Law. Remember the three principles of the Order, and you will easily learn it.

"Wimachtendienk, Wingolauchsik, Witahemui" means "the brotherhood of cheerful service" or "brotherhood, cheerfulness, and service," the three principles of the Order. Thus the second sentence of the Obligation is an explanation of the first.

Your actions in living the Obligation as a member of your troop fulfill the primary goals of the Order. As you read, you will see how you can promote camping and camping traditions in your troop, how you can help your fellow Scouts, and how you can participate in the activities of the Order. But remember the main work of the Order is done by you, usually alone and without praise or reward. "He alone is worthy to wear the Arrow who will continue faithfully to serve his fellow man."

When Dr. Goodman and his Treasure Island camp staff started the Order in 1915, they realized that the Scouts who were to be chosen to set the example in their troops would need further encouragement and inspiration if they were to

fulfill their role in Scouting. They devised the Ordeal to give the new Arrowmen this inspiration in the form of an experience involving the ideals they were to follow:

- Eat you nothing but the scant food you'll be given. Learn by fasting, sacrifice, and self-denial to subordinate personal desires to the spirit's higher purpose.
- Your directions are the whispers, urgings, promptings, deep within your hearts and spirits. Therefore, till you take the Obligation, strictly keep a pledge of silence.
- Spend the day in arduous labor, working gladly, not begrudging, seek to serve, and thus be faithful to the high ideals and purpose of the Order of the Arrow.
- All your strength will be required when you face the isolation that a leader often faces. So tonight beneath the heavens sleep alone upon your groundsheet.

The Ordeal has a different meaning to each candidate who completes it. The physical tests are deeply significant. It is a time of deep searching and high resolve; a unique opportunity to experience all the richness and warmth of brotherhood. The candidate needs this experience not only for his own benefit, but also because his Obligation will require unusual devotion to the work of bringing this spirit to his own Scout troop.

The "induction sequence" is at the heart of the Order. The purpose of the induction is to encourage and inspire Arrowmen in the ideals of the Order and Scouting. It is by this method that we also pass along our traditions.

Your induction began with your election by your fellow Scouts. They selected you for your dedication to the ideals of Scouting. They look to you for leadership.

The term "induction sequence" is used in recognition of the fact that events in our induction must necessarily occur in a particular order, not at random. Following your election, you were called out. Then came your Ordeal, which began with the pre-Ordeal ceremony before an unlit fire, and ended with the Ordeal ceremony before a blazing campfire where you accepted the Obligation and received your Ordeal sash.

The next step in your induction is yours to carry out. Think about what you learned at your Ordeal and start applying it to your daily life. When you have made the principles of the Order part of your life, you are ready to complete your induction by "sealing your membership" in the Order of the Arrow through Brotherhood membership.

The purpose of Scouting is to build character, citizenship, and fitness. Camping is one of the most important ways these attributes are learned in the Scouting program. The Order of the Arrow arose in a camping situation, and has kept camping promotion as a major emphasis in order to further the aims of Scouting.

The native American cultures foster a love of the outdoors and nature. They use ceremonies to bind themselves together; to remind themselves of their obligations to themselves and each other. They set aside times for meditation, silence, isolation, fasting, and special duties to the tribe. The Order of the Arrow helps preserve this cultural perspective in camping promotion and induction. While we often celebrate our interest in native American culture with authentic dances and crafts, you do not need Indian attire, or an interest or ability in Indian lore or crafts to be a good Arrowman. Indian lore unto itself is colorful and interesting, but it is the inner strengths and fortitude of native Americans that we seek to place

emphasis on. To this end, the Order of the Arrow does more than place an emphasis on camping; it encourages the sort of Scout activity that fosters character development, citizenship training, and physical fitness.

The Ordeal is an adventure of the spirit; a time of deep searching and high resolve; a unique opportunity to experience all of the richness and warmth of brotherhood.

Order of the Arrow Official Song
Words by E. Urner Goodman

Firm bound in brotherhood, Gather the clan
That cheerful service brings To fellow man.
Circle our council fire, Weld tightly ev'ry link
That binds us in brotherhood, Wimachtendienk

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TROOP COMMITTEE GUIDEBOOK

Boy Scouts of America
1992 Printing
(excerpts)

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CHAPTER 5

Selecting and Recruiting Adult Leaders

Perhaps the single most important responsibility of the troop committee is recruiting adult leaders and volunteers. The quality of your troop's program will be in direct proportion to the quality and number of adult volunteers recruited. Let's review some recommended methods to accomplish that task.

Scoutmaster

A key function of your troop committee is the selection of the best possible person to be your Scoutmaster. Your Scoutmaster will be a role model for the boys and will reflect the character of the chartered organization. The Scoutmaster must be the kind of person that you would want your own sons to be influenced by and whose judgment will always be in the best interest of your boys.

To find the right person, it is strongly recommended that you use the following six steps:

STEP 1: After a briefing of the head of the chartered organization or the chartered organization representative by a representative of the Boy Scouts of America, a Scoutmaster selection task force is appointed. At least one task force member must represent the chartered organization. The other

members would be from the troop committee, interested parents, or influential community members.

STEP 2: Have a meeting of the selection task force and develop a prospect list. Consider members of the chartered organization, current assistant Scoutmasters, parents of troop members, or other names suggested by task force members.

It is a natural tendency to look for an individual who is perceived to have time on their hands or who loves the outdoors. Research has shown that these qualities alone do not necessarily give you the best candidate. What are the personal characteristics of a successful Scoutmaster? In descending order of importance; we have found the top 10 characteristics to be:

1. High moral standards
2. Commitment to the ideals of Scouting
3. Ability to relate to boys
4. Ability to keep a "cool head" under pressure
5. Organizing ability
6. Ability to relate to and interact with adults
7. Flexibility and the ability to compromise
8. Planning ability
9. A high energy level
10. Attention to detail

The task force should rate each prospect, using these personal characteristics as a guide. In cases where you are not sure, it is imperative that some discreet inquiries be made.

The top three prospects need to be agreed upon and ranked in order of preference: Who is number one? Who is our next best prospect? Who is third choice? Be careful not to exclude any prospects because the group "feels" that they are too busy or thinks that they are probably not interested. Give everyone the opportunity to say "no" for themselves. After the top prospects are reviewed and approved by the chartered organization head, three or four people should be appointed to visit the "number one" prospect to secure a commitment. The members of the visitation team should be persons influential in the community or those who have influence with the prospect: a close friend, job supervisor, co-worker, a respected business person, or a member of the clergy. If they are or have been active in Scouting, it enhances their credibility with the prospect.

STEP 3: Contact the prospect and arrange a convenient time to meet. This should be done by a member of the task force who knows the prospect well. The best place for this meeting is in the prospect's home, with spouse present.

STEP 4: Call on the prospect as a group.

Explain the purpose of the visit to the prospect. Members of the task force should tell of the satisfaction their Scouting experiences have given them, and should impress upon the prospect the needs of the boys in your community. Review the steps that have been taken, explain how the qualifications were reviewed, and let the prospect know that he or she was considered by all involved as the "number one prospect." Review the personal characteristics given

above and relate the prospect's own abilities to those needed to be a successful Scoutmaster.

You must give the prospect a realistic overview of the job: time demands, adult leadership support, relationship with the chartered organization, special problems the troop is facing, and other relevant information. It's important that the prospect has a true picture of the commitment you are asking for. After all questions have been answered, a member of the chartered organization extends the invitation to serve the organization as its Scoutmaster and pledges the organization's full support.

If the prospect cannot give a reply during the visit, a follow-up contact should be made within 24 hours. If the prospect declines, the process is repeated with the next candidate.

As soon as the new leader agrees to serve, the BSA representative makes an appointment to review the Fast Start training.

STEP 5: The task force members, troop committee, key members of the chartered organization, and others involved with the troop attend a "get acquainted" meeting with the new Scoutmaster.

The new Scoutmaster is formally registered, and the application is approved by the head of the chartered organization. The Scoutmaster is briefed on the general organization of the troop, procedures, meeting place, and program plans, and is introduced to the other adults involved in the troop. Handbooks, records, and materials are turned over. Arrangements are made for a press release, letter to parents,

introduction of the new Scoutmaster at a meeting of the chartered organization, and possibly an introduction to the Scouts' families at a family night program.

STEP 6: Set up Fast Start training. The BSA representative follows up on the appointment made for Fast Start training. The Scoutmaster is contacted and encouraged to attend the next Boy Scout leader roundtable, and arrangements are made for Scoutmastership Fundamentals and Youth Protection training.

Assistant Scoutmasters

The same standards used to determine the best prospect for Scoutmaster should also be used to qualify assistant Scoutmasters. The majority of successful troops have four or more assistant Scoutmasters. This is not an unrealistic goal. The guide, *Selecting Quality Leaders*, can help you through the selection process. The video presentation, *Ventures III: Selecting Quality Leaders*, is also a useful tool.

[PICTURE OMITTED]

Recruiting Committee Members

Experience has shown that troops with committees of seven or more members work more effectively and provide better troop program support. The minimum number of committee members required is three adults, 21 or older. If the committee is well run and active, you should have little difficulty getting others to join. But again, be sure that each member has a meaningful responsibility and is kept actively involved.

As with securing a Scoutmaster, to get qualified adults involved with your troop, you must first identify good people, select and rank the top prospects, and then use all available influence to recruit them.

Where do you find new committee members? The best source is parents of troop members. Parents have a natural interest in their sons having a successful Scouting experience. They are also an excellent resource for troop program assistance. The *Troop Resource Survey* should be completed by every troop member's parents. This task is the responsibility of the assistant Scoutmaster of the new Scout patrol.

The survey will inform the committee what professions, special interests, skills, and resources are available to your troop. For example, a parent who works at a printing shop could help the troop scribe produce a first-rate troop newsletter. Another parent might be a banker. Obviously, this person would likely be considered for the position of the committee treasurer. But their hobbies may be cycling and fishing. If asked, they may well be more than willing to work with the boys in either of these activities.

The troop committee secretary should have a copy of every troop resource survey conducted by the assistant Scoutmaster for new Scouts or by other committee members. At the monthly committee meeting, the Scoutmaster should be consulted as to what adult help and talents are needed for the coming month's program. A careful review of the collected resource surveys should begin the committee's search.

Not every parent will be able to serve on the troop committee or make a similar long-term commitment, but

every parent should have the responsibility to perform a short-term task sometime during the year. Baking cookies for a bake sale, providing transportation to camp-outs, giving skill demonstrations at troop meetings, and accompanying the troop on a hike are all examples of help that is expected by troop members' parents. Let the parents know that the troop will call on them occasionally for help. Keep parents involved!

Troop committee members should also use the troop resource survey with interested members of the chartered organization, personal friends, Eagle Scouts, and Scouting supporters in your community. Once your resources are identified, don't hesitate to use them.